he LUTHERAN

PAUL EMPIE AND GIRL FRIEND

He befriends millions of homeless people

OLOGICA
THE LI

42 No 45

AUGUST 10, 1960

Advertising Man

I DON'T KNOW how it happened. There I was, creeping along behind a so truck (in my car, of course!). Music and blaring announcements burst from truck, advertising the annual Firemen's Carnival in our town.

With a mounting flush, I thought to myself, "People will notice me driving al here and will think I'm part of this!" But there was no way to turn off.

AFTER SEVERAL blocks I found myself growing in appreciation of the effect ness of this means of publicizing the fair. Children came running to the curb. O folks smiled from the porches of their houses. Occasionally, a friend recogn me and waved a greeting. And, of course, there were the barking dogs who ch the sound truck as though it were an offending monster.

I even found myself thinking, "Wouldn't it be a good idea to go up and d the streets like this to advertise our church services?"

The following Sunday someone who hadn't been to church for a while remar "I saw you driving along after that sound truck, pastor." Then I realized—e time I drove around town on visits I was advertising the church. Every men walking to church on Sunday morning with a Bible under his arm was an ad tisement

—ROBERT H. THURA

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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The LUTHERAN

Them
ead Their Wings
By Gilbert Doan 11

re's a Limit
Good Will
By Betty Furst 16

e Has Stood
in Samaria
Erich F. Voehringer 19

rch in the News - 4

shington - - - - 10

s in the Churches:
da - - - - - - - - 35
Baltimore - - - - 43
h Carolina - - - - 44
- - - - - - - - - 33
ic - - - - - - - - 32
Harrisburg - - - - 36
Philadelphia - - - - 37
Pittsburgh - - - - 40
Pottsville - - - - - 39
Reading - - - - - 38
nia - - - - - - - - 46
hington, D. C. - - - 42

Make a Family - 24

-ship Notebook - - 26

onal Problem Clinic 28

ks - - - - - - - 30

Conclusion - - - 50

ist 10, 1960

THIS WEEK . . .

● UNEXPECTED HOLIDAY was awarded to one of the church's most useful leaders, Dr. Paul C. Empie (*see cover picture*). On July 8 he began a four-week sojourn in a Chicago hospital following a severe heart attack. Damage was not so great as first estimated, the doctors say. With Dr. Empie in the cover photo is a refugee child arriving in America to begin a new life. As executive director of the National Lutheran Council Dr. Empie has supervised the amazing program of helpfulness in response to human need called Lutheran World Action.

● THE CHRISTIAN, says Edgar Carlson (*page 15*), has a "perplexing problem" as he tries to live both in his finite world and in the infinite world of God. It takes solid training to face this problem, Philadelphia Campus Pastor Gilbert Doan believes. A good training ground, he explains, is the large university campus where young Christians rub elbows with people of every shade of belief and unbelief. While such a campus is not "safe," it will teach young people to move in a world where safeguards are lacking (*p. 11*).

● THERE'S A DANGER in demanding too much of a church member. Betty Furst says that while most people are willing to work for their church, a reasonable limit must be put on their services to avoid an excessive burden. Her advice: tell people specifically what you expect them to do and for how long, and you'll never lack helpers (*page 16*).

● WHAT HAVE Ed Sullivan and *"What's My Line?"* done to the church-going habits of American Lutherans? One effect of television, Dr. Edgar S. Brown says, has been the decline in Vesper services in our churches. The director of the ULC Department of Worship begins this week a study of Vespers (*page 26*) that will continue through the next few weeks.

THE CHURCH IN THE NEWS

U.S. Lutherans gain

Lutheran church membership in the United States topped the eight million mark for the first time in 1959, according to figures compiled by Miss Helen M. Knubel, research secretary for the National Lutheran Council. Sixteen church bodies reported a total of 8,054,417 U.S. Lutherans at the close of 1959. In addition, the churches listed 223,805 members in Canada for a North American total of 8,313,848.

Gain over the previous year was 223,805 or 2.8 per cent, making an average increase of 12.4 members in each local congregation, Miss Knubel reported. Biggest gainer was the Lutheran Church—Missouri Synod, which boosted its membership by 72,438 during the year. The United Lutheran Church in America gained only 37,220 members but held its lead as the largest Lutheran body with 2,477,012 members.

Lutherans are the third largest Protestant grouping in the U.S., exceeded only by the Methodists and Baptists.

New role for Europe

Some Europeans have trouble realizing that Europe is "no longer the center of the universe," Dr. W. A. Visser 't Hooft told 1,800 young people at the first European Youth Assembly held under Wo Council of Churches' auspices at L sanne, Switzerland, last month. Visser 't Hooft is the council's gen secretary.

He urged his hearers to "seek to cre a new image of Europe and to disco how it may perform its world task i different way." He noted that Eur had an opportunity "to play a new in the world—the role of service inst of domination." Such service might extended best to countries of Asia Africa which are undergoing vast so changes, he suggested, asking, "Are the beat generation of dying churche an exhausted old continent? Or are a real youth movement in churches w are being renewed in a continent w discovers a new vocation?"

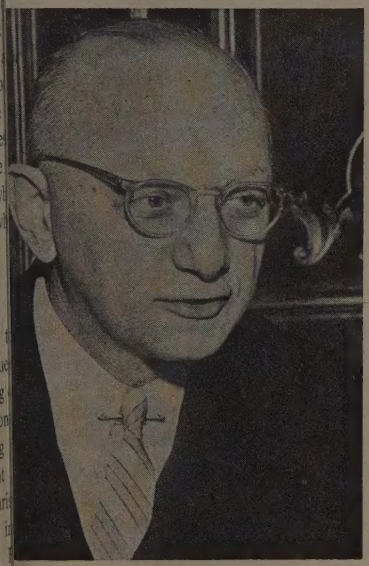
Church unity asked

Delegates to the 12-day session the speaker's words to heart, issu statement at the close of the meeting ing for youth to be in the forefro movements dedicated to serving world. The 3,500-word document commended efforts toward Chri unity, appealed for "increasingly i sive inter-communion" between estant denominations, and criticize visive East-West attitudes.

Lack of unity among the chu irked the delegates. Their statemer pressed regret "that we have not able to join together in Holy munion" and chided the churche cause they were "unable and unpre to enter into effective conversation one another." An unofficial comm service had been held during the ses but some denominational groups separate services for their f believers.

Delegates represented 15 natior

ing the Soviet Union. Also attending
e 400 visitors from other parts of the
d. Roman Catholic youth organiza-
s sent observers. Roman Catholic
op Francois Charriere of Geneva
a message saying that his church
hes "that all humble and sincere ef-
aiming at the reconciliation of all
stians are the work of the Holy
t."



ALLED AS SEMINARY PRESIDENT
Dr. Reinartz

einartz accepts call

F. Eppling Reinartz, secretary
1947 of the United Lutheran
h, said on Aug. 1 that he had ac-
l a call to become president of
ern Seminary, Columbia, S. C. He
to take up his new work on Jan. 1,
when his current term as a ULC
l expires, Dr. Reinartz said. The
convention at Atlantic City in Oc-
will be faced with Dr. Reinartz'
n when it elects a secretary either
for a full six-year term or until the merged Lutheran Church in America comes into being.

Dr. Reinartz served St. John's Church, East Liverpool, Ohio, from 1930-38. He was promotion secretary for the ULC from 1938-45 and then pastor of Holy Trinity Church, New York, until election to his present post by the 1946 convention. He was president of the National Lutheran Council from 1956-59.

More smut peddlers nabbed

Postal authorities' battle against "smut peddlers" who send obscene material through the U.S. mails resulted in a 23 per cent increase in the number of arrests during the year which ended June 30, the Chief Postal Inspector reported. David H. Stephens said in Washington that his agents, aided by the FBI and local police, had nabbed 9,113 violators of laws prohibiting use of the mails for sending obscene or filthy material. Much of the pornographic material is sent to teenagers who have been attracted by come-on advertising or whose names have been taken from legitimate mailing lists, postal officials said.

The Post Office Department got help from Congress in its fight. President Eisenhower signed into law a bill sponsored by Rep. Kathryn Granahan (D.-Pa.) permitting the Postmaster General to impound by court order the mail of a suspected smut peddler. Previously, mail could be withheld only after the peddler had been convicted. Delays in court action often made this ineffective, postal officials claimed.

Senate approves commission

Obscene motion pictures are being freely exhibited in many U.S. cities, Sen. Frank J. Lausche (D.-O.) had told the

Senate. Drugstores and newsstands display literature that most people "would not want to have seen in their own homes," added Sen. Gordon Allott (R.-Col.). Sen John Stennis (D.-Miss.) said American movies sent abroad were damaging the country and could not be shown in the Soviet Union because their "sexual morality was so low."

Senators agreed that "traffic in obscene matters and materials is a matter of grave national concern." The Senate unanimously passed a bill empowering the President to name a 17-member federal commission on Noxious and Obscene Matters and Materials. The measure was sponsored by Sens. Karl E. Mundt (R.-S.D.), Hugh D. Scott (R.-Pa.) and a bipartisan bloc of 27 other members. House approval of the bill is expected this month.

The proposed commission would include clergymen, educators, public officials and leaders in the communications industry. It would study traffic in pornography and recommend steps that could be taken by local, state and federal governments to combat it.

ULC gets title to churches

By a strange quirk in a 1917 treaty, the U.S. government for more than 40 years had owned three Lutheran church buildings and two parsonages in the Virgin Islands. Purchase of the islands from Denmark provided that title to all "crown lands" should go to the U.S. government. The king of Denmark, as head of the Danish Lutheran State Church, was titular owner of the churches and parsonages.

Congregations in Charlotte Amalie, Christiansted and Fredericksted should "not be disturbed" in the use of their properties, the 1917 treaty provided. However, the treaty did not convey title to the congregations or to the ULC Bo of American Missions, which has c tributed more than $100,000 in gra for improvement of the church pro ties. The title defect came to light years ago when one of the churc sought to renovate its parish hall.

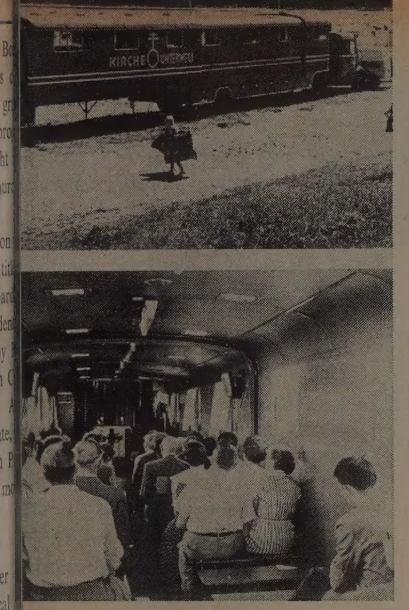
Early this year remedial legislation introduced in Congress to convey titl the church properties to the Board American Missions. Of three ident bills introduced, that sponsored by R Leo O'Brien (D.-N.Y.), a Roman C olic, was reported to the floor. A passage by the House and Senate, measure became effective through Pr dent Eisenhower's signature last mo

TALC districts name officers

In April a three-way merger united the American, Evangelical United Evangelical Lutheran chur into a 2.2-million-member The Amer Lutheran Church. This month the territorial districts of the new ch completed their organization, ado constitutions and elected officers. ALC will begin to function officially Jan. 1.

In election to full-time offices as p dents of the districts, nine men chosen from the Evangelical Luth Church, nine from the American theran, and one from the United E gelical body. All but two had occu similar posts in their respective churc

Lodge members are barred from ing on the Church Council, exec committee of the new church, the tricts were told. Each district name president and one lay representativ the council. Dr. E. C. Reinertsen, p dent of the Southeastern Minnesota trict, disclosed the policy in warnin group not to nominate members of s societies for the council position. He



MOBILE CHURCH IN GERMANY
ked at North Sea beach is "rolling rch" which provided summer min- for vacationers. Lower photo shows er interior with services in progress

church objects to "religious aspects" some secret societies and to their hing that "man can save himself by d works instead of being saved by l's grace alone."

rman church visits campers

Camping out is summer vacation prac- of many Germans. This year in leswig-Holstein, the church camped with them.

Visiting camping grounds along the th Sea was the Church of West- lia's traveling trailer, fitted out as a pel and capable of accommodating worshipers. The fully-equipped mo- church stayed for a week at a camp- und, providing daily children's study rs and nightly programs of films or lectures, in addition to the worship services. Amplifiers spread the chimes, music and preaching throughout the entire camp.

In winter months the "church-on-the-move" visits new communities and outlying sections which do not have their own church buildings. The trailer has a unique accordion-type construction so that it is about 45 feet in length when traveling on the road, but can quickly be extended to a 75-foot length to provide for larger groups.

Big aid program proposed

Church forces should mobilize for an all-out attack on the causes of poverty, hunger and disease, Dr. Leslie Cooke proposed to a meeting in Berlin last month of the World Council of Churches' Division of Interchurch Aid and Service to Refugees. Dr. Cooke is director of the division.

Roots of underdevelopment, hunger, unemployment, illiteracy and disease can be removed only through a joint effort of the churches, he said. He suggested expanded programs of distribution of food, clothing and medicines to alleviate immediate needs, with an increase in long-range technical and training projects to enable backward areas to help themselves.

Of the 39,000 Protestant missionaries and the $175 million spent annually for foreign mission work, about half are now being devoted to technical aid of some kind, Dr. Cooke asserted. His proposals were to be given further consideration at meetings of the World Council's executive and central committees at St. Andrew's, Scotland, this month.

Churches met emergencies

Member churches of the World Council contributed nearly $750,000 in cash

to aid victims of emergency situations during the past year, the Rev. John D. Metzler, WCC secretary for material aid, told the Berlin meeting. Contributions in goods amounted to nearly $6 million, while government contributions distributed by the church agencies were valued at more than $27 million. Most of the latter came from U.S. government supplies.

Biggest contributions went to victims of earthquakes in Chile and in Morocco. Other emergencies to which the churches responded resulted from typhoons in Japan and the Philippine Islands, hurricanes and floods. The amounts reported were in addition to churches' regular contributions through relief and welfare agencies like Lutheran World Action and Church World Service.

Relief is not enough

Sending material aid to underdeveloped countries does not fulfill the obligation of Christians to promote reconciliation among nations, the Rev. Paul Albrecht warned. Mr. Albrecht directed a recent World Council study on areas of rapid social change.

Nationalistic stirrings in Asia, Africa and Latin America were in large part a "revolt against the West," Mr. Albrecht declared. He said "great barriers of communication" existed between the newly emerging countries and the Western nations. "People in many parts of Asia, Africa and Latin America do not trust us."

"The specific meaning of Christian love in these situations is not very clear and requires searching, study and an exchange of views to develop the basis of a quiet new relationship," he said. "Meeting human needs depends upon some agreement about the goals of Christian action" and requires closer co-operation between the older and younger churc he continued.

Pope urges material aid

While the World Council group meeting in Berlin, its Roman Cath counterpart, the Conference of Inter tional Catholic Organizations, was m ing in Munich. Pope John sent a n sage to the Munich assembly stressing "serious obligation" to give "frate aid" to underdeveloped lands. Soc cultural and technical assistance is tified by the "immense needs and justi claims" of backward peoples, he said

Roman Catholics should supp United Nations relief efforts and "in into the conscience of all mankind" obligation to aid "poorer countries," Pope declared. He called Roman C olics to "great brotherly action on be of the development of needy count in order to secure success in their eff for progress in educational social economic fields."

Passion Play may be censored

Since early in the 17th century, lagers in Oberammergau, Bavaria, each ten years staged a mammoth pas play. The performance, which has ga world-wide acclaim, is given in fu ment of a vow of thanksgiving made the villagers in 1634 for deliverance f the Black Plague.

Early this year Jewish groups in U.S. accused the play of having a Semitic and Nazi tendencies. Am charges were that Jesus is always pla by a blond, Nordic type while Judas other unsympathetic characters are resented as having heavy, Semitic tures. Last month Leopold Goldschm secretary general of the Interfaith ordination Committee, Germany's c Christian-Jewish organization, said

DDING IN WASHINGTON'S
ustana Lutheran Church united
eran couple from Indonesia.
s Ria Panggabean, daughter
Indonesian embassy official,
married to Andang Poerat-
ja (left) by Dr. Clarence T.
son. Bride's family were for-
y members of Indonesia's
k Lutheran Church. Groom
onvert from Moslem religion.

rammergau play was "apt to increase
-Semitic prejudices among the spec-
rs." The drama is "antiquated both
o text and presentation" and his group
name a commission to check its text
anti-Jewish passages, Goldschmidt
.

berammergau's Passion Play Com-
ee responded by asking the Co-ordi-
on Committee to stop "interfering
institutions which enjoy the approval
protection of the church and also of
(German) constitution." Formal ap-
val by the Roman Catholic Church
the Oberammergau play constitutes
sis which should not be challenged,"
committee said.

st in medals derided

lisuse of religious medals by "many
ple, Roman Catholic and non-Cath-
' can become "silly or even sinful,"
ge summertime congregation at New
k's St. Patrick's Cathedral was told
month by a visiting preacher. The
. John J. Foley of Massachusetts cen-
d the "popular practice of placing
divine worship due to God in things."
charged that some people believe,
"Wear this medal and nothing can happen to you."

"It's time to shake off the nonsense surrounding medals, chain prayers, statues and the rest," the priest declared. He warned against "people and automobiles weighted down with medals, statues and good luck charms" and said some people think St. Christopher medals, statues of the Virgin Mary and "junior's first baby shoes" have some power in themselves.

"The articles themselves do not help us, but God does," Father Foley said. He said the Roman Catholic Church blesses such articles only "as a prayer to God to protect those using them" and told his hearers to put "faith and piety and trust where it belongs, namely in God."

And so forth

Mention of the United States as a "Christian nation" in prayers at the Democratic National Convention drew protests from two Jewish organizations in Minnesota, the Rabbinical Association and the Jewish Community Relations Council. Such reference "excludes a sizable number of Americans," the protests said.

WASHINGTON

By ROBERT VAN DEUSEN

CONGO AND THE UN

LIKE A VOLCANO erupting, violence in the Congo focused world attention on the newest African republic. Concern for the safety of white residents grew into fear that flying sparks might set off an explosion that would result in full-scale war.

To protect European nationals, Belgian troops were flown into the territory which had so recently been a dependent colony. Furious at the threat to his country's new independence, Premier Lumumba demanded their immediate withdrawal in spite of his own inability to control his insurgent troops. He threatened that if the Belgians did not leave, he would ask for Russian military aid.

The United Nations Security Council met in emergency session. They recognized a fourfold danger: 1) unbridled racial atrocities born of decades of hatred; 2) armed conflict between Congolese soldiers and Belgian troops; 3) disintegration of the new republic by the secession of Katanga; and 4) the possibility of the Soviet Union's stepping into the political vacuum to take control.

IN THE Security Council debate, U.S. delegate Henry Cabot Lodge took the fourth peril with special seriousness. He served notice on the Soviet Union that the U.S. would do whatever was necessary to keep out of the Congo any national troops not authorized by the UN.

Secretary-General Dag Hammerskjold had worked feverishly to avert a cr
He responded to the Congo governme
appeal for aid by recruiting and send
into the beleaguered country continge
of troops, mostly from other African
tions. He urged the Belgian governm
to withdraw its soldiers as soon as
troops arrived to keep order. He decli
to recognize the secession of Katar
and invited Premier Lumumba to pre
his case to the Security Council.

About face

THE SHORT-BEARDED Congolese lea
who had startled the world by threater
to turn to Russia for help had a sud
change of heart on the way to New Y
He thanked the UN for its prompt as
ance and announced that Soviet assista
was no longer required. He asked
speedy withdrawal of Belgian troops,
agreed at a news conference that Belg
built up the Congo and is still its fri

What were the reasons for Lumum
"about face"? One was the lack of
port at home, where his own Senate
vetoed his idea of asking for Soviet h
Another was the fear that if Katan
secession were taken seriously, the
public of Congo would splinter into

The shift in Lumumba's reliance f
Russia to the UN seemed justified.
Security Council backed his demand
prompt withdrawal of Belgian troops
approved Hammarskjold's action in se
ing in a UN military force to keep o
in the strife-torn country. After the m
ing, the Secretary-General left for B
sels to confer with Belgian officials,
flew to Leopoldville to take pers
charge of UN operations in the Co

If the tension in the Congo dies d
and the transition to orderly governm
is successful, the stature of the UN
have increased by its handling of a c
which had explosive possibilities.

Let Them Spread Their Wings

URCH COLLEGES ARE NOT THE ONLY ONES THAT E YOUNG PEOPLE A CHRISTIAN EDUCATION. E LARGE SECULAR CAMPUS MAY BE AN EXCELLENT AINING GROUND FOR FUTURE CHRISTIAN WITNESS.

GILBERT DOAN

MEBODY CAME to see me a few s ago and asked for my advice. He me his son was a high school junior good grades and looking around for llege to which to apply. As a Lu- n campus pastor at the University ennsylvania, he said, I ought to be ideal situation to suggest a school e his son could get a solid education Christian."

got the preliminaries out of the way elling him that there are many col- that offer a good, solid, liberal edu- n which would teach his son how to study, how to think for himself, how to weigh facts and ideas and values and come to a decision about what he wants to do with his life.

"One of the simplest things to do," I said, "would be to go to a small, homey, friendly church-related or private college. There are many of them that offer good education, and for Christian students the church-related college seems a natural choice."

MY VISITOR nodded with satisfaction. I had told him what he wanted to hear. But then I went on: "Of course, if you want to put the accent on the 'Christian'

in your son's education, he certainly ought to consider also a large 'secular' college or university." At this point the gentleman's expression changed from smiling contentment to shocked unbelief.

As a Christian, he said, his son was looking for certain features in the college of his choice. He wanted Christian professors. He wanted courses in religion and religion in courses. He wanted Christian aims and objectives spelled out in the college's curricula. A large university was hardly the place to look for such qualifications.

I HAD ANTICIPATED his reactions. I had experienced them before in talking to others about the same subject. This conversation, I knew, would have to deal with theology before it could get around to the high school junior in search of a college. The point is: What is the church?

The church is a body of believers activated by God's word and action, united by its doctrine, worship and witness to its Lord as it proclaims the gospel, administers the sacraments and serves mankind in response to God's love revealed in Jesus Christ.

To be true to its nature, the church can never attempt to "win out" against the world as if it were an organism apart trying to beat the world at its own power-and-prestige game. The church cannot compete against the world because God, who is the lord of the church, made the world. He holds it in his hands. He "so loved the world that he gave his only-begotten son" to save it. In Christ he reconciled the world to himself.

THIS IS THE whole point of it all: God's endless, blood-stained love for this crazy, lost world. The church of Jesus Christ cannot despise the world or try to outsmart it. It cannot even refuse to be broken as he was for the pain and hopelessness, the hatred and senselessness the world.

Success, as we understand it, is not church's goal. Christ was no suc either, by human standards. He co have been but he wanted none of it. he wanted was to turn the eyes and he of the world back to God and that possible only at the price of his Should we be guilty of paring our m and theological fingernails enjoying a s centered "religious success" while C dies for the world God loves?

We are members of his body, ca to love the world, to serve it, to live i pointing to him in thought, word deed. We're not called Christians to s at the world or set ourselves apart.

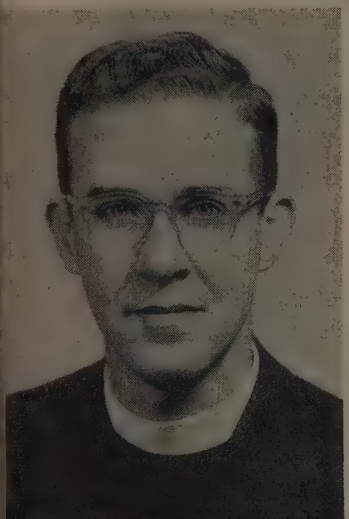
We are not called to be shocked our neighbors, or make religious pre ecclesiastical statistics of them. We called to serve them, whether as bus or bank officials. And we are calle bring to them the gospel of Ch namely, that in his birth and death resurrection God acted to turn t hearts away from religiousness and t to him.

THIS IS BARE CHRISTIANITY. And student who makes a decision about lege, if he is a Christian, will remen that *no matter what his occupation eventually be,* he is called first of a prepare not just to serve the church strengthen his own faith. He is called to be a part of the living Body of C which exists to serve the world, through which God acts to turn the w back to him.

That's the basic meaning of the chu If a man can't buy it, if the church him still a religious organization best one, perhaps, but still an orga tion), that man is not yet in a real s a grown-up Christian. He is still pa

roblem world, and not part of our
l's answer. He is still the man whom
church of Christ is trying to call to
lience and faith. And he may not be
y (as a Christian) for a career in a
lar college or university.

UT IF A MAN does understand the life
mission of the church, what better



GILBERT EVERETT DOAN, JR., 30, Lutheran campus pastor in Philadelphia ministering to students at he University of Pennsylvania, Temple University, Drexel Institute f Technology, and other schools. native Philadelphian, Pastor Doan is a Harvard graduate and lumnus of Philadelphia Seminary. He was ordained in 1955, began is ministry as assistant campus astor under the guidance of Dr. obert H. Gearhart, became cam-us pastor of Greater Philadelphia 1957 when Dr. Gearhart retired.

way than an education in a secular institution to prepare himself for adult membership—for the kind of churchmanship that looks outward to the world God loves rather than inward on itself and its own success?

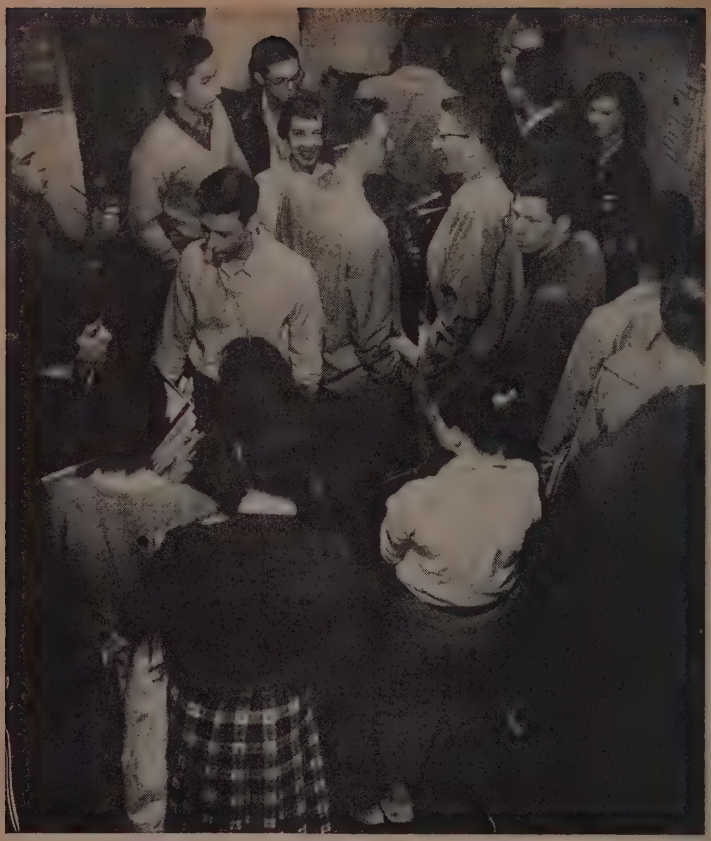
In most such institutions, the church has almost no voice at all. Sometimes it has a voice which is only mocked—to which Christians do better to get accustomed. And in this respect, except for its polite manners toward religion-in-general, the secular institution mirrors a growing trend in American culture.

C. Wright Mills, the prominent Columbia University sociologist, describes this trend—with some justification, we must admit:

> "NEITHER PREACHERS nor the religious laity matter. What they do and what they say can be readily agreed with and safely ignored. By most of those who do matter . . . it is taken as irrelevant Sunday chatter, or it is used as an instrument of their own altogether secular purposes. . . . As a social and as a personal force, religion has become a dependent variable: it does not originate; it reacts. It does not denounce; it adapts. It does not set forth new modes of conduct and sensibility; it imitates. Its rhetoric is without deep appeal; the worship it organizes is without piety. It has become less a revitalization of the spirit in permanent tension with the world than a respectable distraction from the sourness of life."*

MILLS CAPTURES here the spirit of the "post-Christian" age in which we live. Ours is a world in which Christianity (as Jesus or St. Paul would recognize it) is

* Mills, C. Wright. *The Causes of World War Three.* New York: Simon & Schuster, 1958. Pp. 147-8.



LEARN HOW TO LIVE IN THE WORLD . . .

an unwelcome guest. If the work of the church is to reconcile this world to God, Christians must learn how to live in the world on its own terms, and not expect the world to say, "Oh! You're a Christian! Well, that's different! After you, sir!"

The world did not act so toward Jesus or St. Paul. Do we claim the right to more respectful treatment? But if God loves the world, his people had better do the same, and learn how to live in it, rather than apart from it.

At this stage, then, could a young Christian do better than to enroll i large, secular university? How be could he learn the values and the st of life of the people who, like M repudiate the church? What better to learn the world's many special lin than the place where they are born, place where the world's most brill and original and powerful thinkers speakers and writers spend their lives

What better way to learn to be home in the world than to submit to organization and the discipline, the ficials and the regulations of people

ot confess Jesus Christ, even if he is Lord? How can church people to serve the world, let alone speak Word of God to it, if they insist on iding their days under the wing of a ch organization, or in the comfort n institution in which (in spite of ssions of Darwin and Marx and d) church-organizations are still be- the scenes, calling the academic ?

Wright Mills does not threaten Jesus st (who is his Lord), but he does k the truth about the world's attitude rd the religious. The world isn't hing!

ND SO I TOLD my visitor that if his son a desire to witness to the world God s, he had better learn how to live in and speak to the world, submit himself to it as Someone else once did and still does through his Body, the church. And that cannot be done from the safety of the sanctuary!

Large, secular universities are not "safe." Young people can get a good deal of bad advice on everything, from courses to "college traditions." They can acquire destructive habits with no one to watch over them and pull them back from the edge of the cliff. They'll hear some pretty weird ideas, inside of class and out.

But nothing great and powerful is "safe," and education is very much concerned with preparing young people to walk through a world where safeguards are lacking. If they're motivated by Christian concern, let them get out on the university campus and try their wings.

POWER AND EMBARRASSMENT

THE RELATIONSHIP of the church to society is a perennial and perplexing problem. It is perennial because the church exists in a world which has certain inherent structures which give rise to biological, economic, social, and political organization. The life of the believer, no less than the life of the unbeliever, is cast in the mold of these established patterns, and the implication of his faith must be lived out in relation to them. . . .

It is a perplexing problem, too, because it is at the point of these relationships that one comes up against those aspects of the Christian faith which distinguish it from other religions—an otherworldliness which expresses itself in concern for this world, a God who is other than the world but whose world it is, a redemption which is both present and "ready to be revealed at the last day." The problem is much simpler for a religion which is either otherworldly or this-worldly. It is the embarrassment and power of Christianity that it is both.

—EDGAR M. CARLSON in *The Church and the Public Conscience* (Muhlenberg)

IN CHURCH THERE ARE LOADS OF THINGS TO BE DONE. DON'T PUT THEM ALL ON ONE PERSON'S BACK . . . . . .

There's a Limit to Good Will

BY BETTY FURST

"WE NEED HELPERS," proclaimed the post card cheerfully. It came from St. John's Church and someone had filled in my name in ink. "Come on down to church and pitch in. There are loads of things to be done and we need you."

Well, I figured it's nice to be needed and showed the card to my friend. She shrugged. "If you feel like getting involved, go ahead," she said. "As for me I haven't the strength, talent or time to go down to church 'and pitch in.' Before you know it you've pitched in so much and in so many directions you haven't got time for anything else."

I had just gotten married and advice on how to organize my new life came hard and fast from all sides. "Don't get started with church work," experienced office wives told me. "There's no limit to the demands a church will make once you're hooked."

And there were ominous sounds from our neighbor who believed firmly that first marriage was wrecked because wife was such an eager church work unteer she never had time for her h life or her husband.

BECAUSE SO MANY PEOPLE have same conception of what it means become an active church member make you think of the child of a chr alcoholic who runs at the sight of a of beer. They're so afraid of what overdose of church involvement can to their homes, they become militant abstainers from church altogether.

And yet, it doesn't have to be way. I've been active in the Lu League and in all kinds of church org zations and projects. And I know

y people will be happy to participate rely in church life if they know what 're getting into and for how long 'll be expected to serve.

'e needed women to serve coffee at monthly ULCW meeting. Had we d for volunteers without specific exations we wouldn't have had any ee. But when our chairwoman asked, ll you serve coffee for three consecu- times?" we got plenty of coffeeers and the chairwoman made a repun for herself as a person who knew score and would not take undue adage of people's good will.

RECENT REQUEST for "volunteers for every-member canvas" netted only faithful few. But next week the bul- read: "We want 100 men to make calls apiece," and this brought 125 who were willing.

he craft teacher in our weekday mmunity Center always makes speciequests: "Scraps of yarn . . . empty ls . . . coffee-cans . . . paint"; or she may define a limited job: "Somebody to sit at the door and take names," or "a woman to help five little girls make a cake from a cake-mix." Persons reading notices like that almost always react, "Well, I guess I can do that much!"

In our church most persons are fearful of tithing. Not that they aren't willing to put aside a tenth or more of their pay, but they're afraid to deposit that tenth in the church plate because of the other collections which experience has shown are inevitable.

At present we're faced with a building campaign, so many folks frankly say: "We don't know how much to pledge to the regular budget until we learn how much that educational building is going to cost." I wonder if a united fund or "One Asking A Year" isn't indicated in our church financing.

WHEN I WAS a social worker I met several religious relief clients who stopped going to church because of the public collections. One woman wept, "It was a

nickel or a dime or a pie every week, and on my relief check I just couldn't do it!"

Her giving a dime would certainly have been comparable to the biblical widow's mite — yet comfortably-fixed church members who've heard that ancient story for years go right on passing and repassing the plate while, as another relief client said, "I feel everybody's eyes boring into me if I let it go by without putting in something." It's the emphasis on totals and money-raising techniques (rather than motives) that may need limiting.

IN LARGE CHURCHES the Family Night Supper has become a popular way of promoting church fellowship—but it too requires some limitations.

I realize that there are a lot of theories (and practices) in the way of raising a church's budget with its many causes, but you'll find that it might help all around if we could get specific on total goals and intelligently understood limits as we pass the collection plates around.

The family night supper is out as a way of raising funds or promoting stewardship. But it's a popular way of promoting church fellowship—unless it's overdone. Let's be specific (and wisely contained) in church suppers.

There needs to be some limit as to how much any one family need pay. Otherwise only the singles and childless couples may turn out! One church sets a limit of $2.50 per family (with a 75c for adults and 50c for children standard contribution). This means that the third, fourth and fifth child's dinner comes out of the church budget.

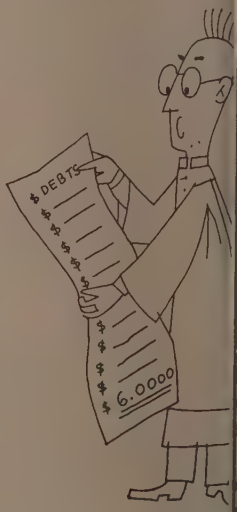
There should also be some reasonable agreement as to how often the same persons should be asked to work in the kitchen. And if a grocer, baker or dairyman is in the congregation surely shouldn't be expected to furnish an limited amount of free food!

MANY CHURCHES now ask ushers serve on a rotating monthly basis. So apply the rotary system to other chu offices. How about Sunday school tea ers, though? Mightn't it be easier to cruit personnel for this type of servic a sabbatical year, or certain free Sund during the year, were required "to refr and revitalize the teaching" instead laying a burden of guilt on tired teach

And while we're limiting, how ab the minister's duties? Thirty years a certain young preacher was being in viewed and the committee finally nounced: "And now we will tell about the church debt!"

"Church debt?" gasped the yo man. "I can't raise money to pay o church debt! I can't even balance own check-book!"

"If you want me to come here preach and to visit the sick, I'll be best pastor I know how to be," he pr


DEBTS
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. "But I just don't understand abso-ly anything about finances."

HE COMMITTEE was taken aback—all achers were supposed to raise money! one of them finally suggested, "Every of us here is a businessman. Why 't we take care of the budget, and let take care of the pastoral work?"

or a great many years this pastor did that. His church grew, and he was loved and looked up to by both his congregation and the community. Now, as pastor emeritus, he still serves that same church—visiting the sick and counseling many a distressed church member.

Just three blocks away is a church of approximately the same size which lost its pastor due to a nervous breakdown. Neither that man nor his congregation knew how to set up and stay within reasonable limits.

UR FATHERS WORSHIPED ON THIS MOUNTAIN," THE)MAN FROM SICHEM TOLD JESUS AT JACOB'S WELL. EY'RE STILL WORSHIPING ON MT. GERIZIM TODAY

Time Has Stood Still in Samaria

ERICH F. VOEHRINGER

WENT IN SEARCH of the living past he Holy Land last year. I wanted to traces of Jesus' times—not the relics he broken pieces of pottery and marthat they keep in museums, but the g things—plants and sights and peohat would give me the frame of refce which Jesus knew when he lived hat country. And so I rode through el, Jordan and Lebanon during a hot dry summer looking for history that ived to our day.

he people that lived here in Jesus' were all Jews. In the war of revolt nst the Roman Empire (A.D. 67-70) ireds of thousands of Jews were d, one half million or more alone in city of Jerusalem which was comly destroyed and later resettled with an veterans.

Thousands more were sold into slavery, used as galley slaves, thrown to wild beasts in the circuses. Whole towns and villages were depopulated. Many fled of their own accord into the cities of the Roman Empire where Jewish communities already existed. A few persisted in Palestine, returned to their destroyed villages, rebuilt their homes and synagogues.

Some of their descendants weathered the Mohammedan invasion, the crusades, the later wars that swept the country, until the division of Palestine into Israel and Jordan. I didn't see any of those persistent Jews. There are none left in Jordan, and in Israel they are swamped by the Zionist Jews, whose modern cities, modern machinery, modern ways have no resemblance to Jesus' time.

BUT THE Arab population, though not direct descendants of Jesus' compatriots,

THE THRESHING FLOOR IS A PIECE OF LEVEL GROUND
Round and round go the sleds

have preserved in their daily lives many of the customs of Jesus' day.

It was July, the grain was ripe, the fields were *white* for the harvest (John 4:35)—yes, white. For the first time I understood the term which had always puzzled me. The fields I knew were golden yellow or brown at harvest time. But here in Palestine the grain has a much paler color, and in the glaring sun the fields do look almost white.

The farmers, their families, their "man-servants and maid-servants," were out in the fields, bent over in the burning sun, cutting the sparse grain with their sickles, and gathering it into bundles. Other fields had already been cut and the people were thrashing exactly as they had done in Old Testament times.

The thrashing floor is a piece of level ground near the fields where the wheat is piled up in mounds. A layer is spread on the ground around the pile and oxen are driven over it, pulling a bro board, a kind of a sled. The feet of oxen and the sled combined crush ears and separate the grain.

Round and round goes the sled, more and more of the wheat is thro into the path of the oxen. The farme standing on the sled, driving the ox which are allowed to reach down get a mouthful of the grain whene they feel like it according to the Mo rule (Deut. 25:4: "Thou shalt not m zle the ox that treadeth out the corn

IN ONE PLACE the farmer had put little daughter on the sled beside hi and did she enjoy the merry-go-rou Who knows but the boy Jesus and brothers and sisters had coaxed a sim ride from some of the farmers in N areth at harvest time.

When the whole pile of wheat has
he through this kind of a mill, there
l remains the task of separating the
in from the chaff. This is done the
y John the Baptist described it in one
his sermons (Matthew 3:12): with a
oden fork this mixture of straw and
eat is thrown into the air, over and
r again.

The wind, which blows conveniently
l steadily at this time of year, carries
light chaff and straw away, while
heavy grain falls down in a pile at
feet of the farmer, ready to be
oped up and taken away.

At the edge of one of the threshing
rs—this one was in Samaria, on the
of the city of King Ahab—I saw a
pile of dry weeds gathered after the
vest, all bundled and ready for burning—just as Jesus said in his parable of the tares among the wheat (Matt. 13:30).

COB'S WELL IS NOW IN THE CELLAR
Only the bucket is new

SAMARIA—that brings us to the last and most striking of all living relics from the time of Christ. We stopped at the well of Jacob, undoubtedly the original one, at the foot of Mount Gerizim, now ten feet underground in the cellar of a half completed church of a Greek Orthodox monastery.

One of the monks drew water for us from the bottom of the well (75 feet down) in a most incongruous, ugly, galvanized bucket. The beautiful earthen jug of the woman of Samaria may rest in fragments at the bottom of the well, but the water is still cool and sparkling—neither chlorinated nor flourinated, but unadulterated—as Jesus himself drank it.

Emerging from the cellar into the light of day, we face majestic Mount Gerizim, to which the woman pointed when she questioned Jesus (John 4:20): Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship?

THE VERY DESCENDANTS of these Samaritans who lived here in Jesus' day are still here, still worshiping on this mountain, still living according to the Law of Moses, which they possess in a more ancient version than even the Jews.

Their law dates back to the time *before* the exile, when they were still part of the Jewish nation. It was only after the exile, when they offered to help in the rebuilding of the Temple and were rebuffed by the Jews, that they separated and built their own sanctuary on Mount Gerizim. They never accepted the Prophets and the other writings which were added later to the Old Testament.

We were shown one of their ancient manuscripts which is kept between serv-

ices in the Mohammedan Mosque. The Muslim priest will bring it out and show it gladly to tourists for a small "contribution."

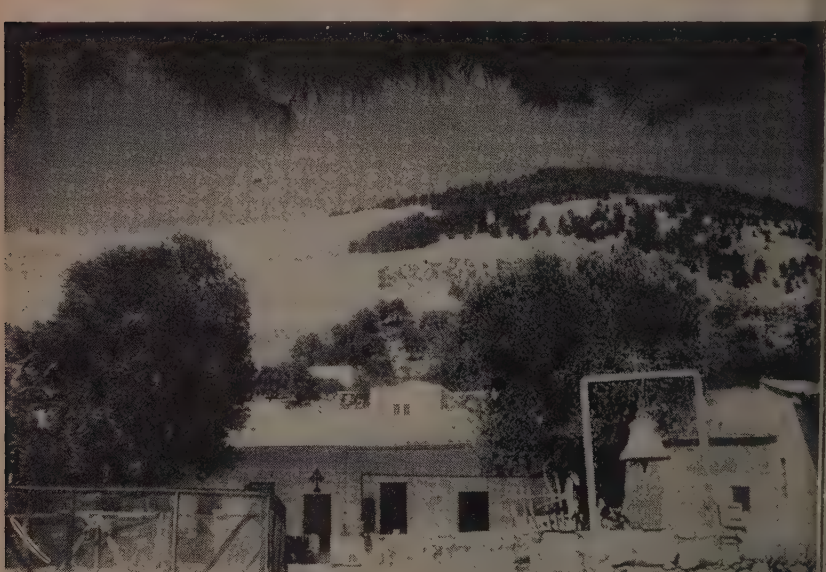
THERE ARE STILL about 200 families of the Samaritans in existence, who have clung to their land and their customs tenaciously for 3,000 years. Most of them now live on the Israel side of the fence, but at Passover time they are allowed to cross the border to worship again on Mt. Gerizim, which is in Jordan.

There they sacrifice the Passover lambs as prescribed in the Law of Moses—the only place on earth where this is still done. The Jews, though eating the Passover meal, have ceased to sacrifice the lambs since the destruction of the Temple in A.D. 70. But the Samaritans who never used the temple in Jerusalem anyway were not affected by its destruction and continued to keep the full Passover ritua on Mt. Gerizim.

It is a joyful occasion in which youn and old take part and which lasts a night, while the Easter full moon lights u the mountain top. At the same time there is a certain solemnity about it al a religious significance that permeat even the menial tasks connected with th ritual: pitching the tents, digging the pit splitting the firewood.

Several lambs are brought, one fo each clan; they have to be without blem ish, according to the Law (Exodus 12: 11). Two fire pits are dug, one for sa rifice and one for cooking.

THE MOMENT when the high prie slaughters the sheep over the sacrifici pit and their blood runs into the grour seems to be the climax of the feast. The is a general exultation, hugging and kis



MOUNT GERIZIM FROM GREEK ORTHODOX MONASTERY BUILT OVER JACOB'S WI
At Easter's full moon the sacrifice is offered

of both cheeks, everybody congratulates everybody else and wishes happiness and long life.

Underlying this rejoicing there is understanding for the original meaning of sacrifice: The blood contains the life, and in the giving of life lies the atonement, the reconciliation of God and man. After the sheep have been skinned and cleaned and salted (Leviticus 2:13), they are put on spits and placed vertically in the cooking pit which is about six feet deep and in which a fire has been kept burning for several hours, heating the stones that line the bottom and walls.

A wooden crate is placed over it, which keeps the spits in place. Then the pit is covered with sod until the meat is done. This takes about three hours.

IN THE MEANTIME the young people sing and the old folks sit together talking of bygone days. The Passover meal, with unleavened bread, bitter herbs, and the roasted lambs unites the families again in front of their tents.

ARAB WOMAN IN JORDAN
The past is present

The injunction that it must be eaten in haste, with loins girded, staff in hand, is no longer taken too seriously, though some of the older men still hold a staff in readiness while eating. The tent posts have been marked by a priest with the blood of the lambs mixed with water as a sign for the angel of death to pass by (Exodus 12:13). The leftovers, the bones and intestines, are burned in the sacrificial pit to complete the ritual.

The Samaritans are perhaps the most amazing living relic of Jesus' time. In recent years their decline has been halted and their number has marked a slight increase. How long will they continue their ancient ways and three-thousand-year-old tradition in this fast-changing world?

This is the second of two articles by Dr. Voehringer about living relics in the Holy Land. Dr. Voehringer, who was born in Africa of German parents, was a missionary and later secretary of the World Council of Christian Education. He served Lutheran congregations in New York and Philadelphia during World War II, joined the Philadelphia Seminary faculty in 1953 as professor of missions and religious education.

FIVE MAKE A FAMILY

Under the New...the Old

ON SUMMER SUNDAYS we sometimes take off early, drive to a park or lake with our picnic baskets and portable charcoal grill, and spend the day in outdoor living. We stop at a church along the way for a service.

"Do we have to go to church today?" Pete asked, as he tossed a ball and bat into the luggage compartment.

"Of course," Dan answered. "There's always a church on our route."

"We wouldn't have to wear such Sunday clothes if we didn't go to church," Karen pointed out. "I'd like to wear Bermudas."

"Then you can sit in the car," I said. "I like to see respect in church. Clothes are a part of respect."

KAREN PROTESTED. "You think I'm going to sit in the car while you all see a new church and meet new people! I like to hear a good choir and sometimes I like the sermon."

"Sometimes?" Dan asked.

"Well . . . so far . . . I've liked them all. Though our choir does a better job on the liturgy than that choir we heard a few Sundays ago."

Sue fluffed the skirt of her yellow dress. "Maybe we'll be at a church where they have a summer Sunday school?"

"Where are we stopping for church this morning?" Pete asked.

Dan looked at me. "Holy Comforter?"

"Yes. Let's. They have a new church building. I'd like to see it. Besides . . . remember their fine pastor?"

"I remember him," Karen said. "He spoke at our church one Sunday and Luther League that evening. Everyon liked him."

"Everything in?" Dan asked. He close the luggage compartment and we we off for a Sunday in the country. Destin tion . . . a hill-top state park, new opened to the public.

THE DRIVE to the park was about for miles of winding, hilly, back roads. Ho Comforter is on the outskirts of a tow along the way.

"Boy!" Pete let out his breath in whistle as we saw the church. "What weird place!"

"Not exactly weird," Karen said. "B . . . strange."

"I like our old church better," S said loyally.

"It's different, at any rate," I said.

"Must have cost a fortune," was Dan comment.

"We have time to walk around," I sai "I'd like to study it. It seems stran only because it's new to us."

Pete was already out of the car a standing, feet apart, looking up to square, free-standing bell tower. "Wha that?" Pete asked, pointing to a scul tured design on the tower.

Karen explained. "It's a free-form . abstract . . . religious symbol, I thin Rather nice. We were looking at p tures of new churches at Luther Leag one evening. I saw designs like this."

"All that glass," Dan said, admiri the glass façade, but worrying about wi would clean it.

I LIKED the arcade that led along the e of the church. A pierced stone- rk grill that made a protected walk the rear of the church, yet allowed you see out. "Let's walk through the ar- le," I said.

The family followed me. At the end the passage we peeked in an open door. ome in!" a hearty voice called.

"Visitors?" the middle-aged man ed. He sat at a table near the door. choir robe was spread on the table l a young girl was hastily basting the n. "Caught it on a folding chair. n't walk down the aisle with my hem ging. So Lucy says."

The girl smiled and said, "Hello," with- stopping her sewing.

"Take a look around if this is your first e here," he advised. "New church. w furnishings. New style. Didn't like t first. Too new for me. But that de- tment of church architecture didn't l fault with the architect's plans. So st be all right."

He turned to Dan and me. "Let me w you around. There's fifteen minutes ore service."

HE WAS a fine guide. The choir girl nt with us and added her comments. ou sound as if you've read a pamphlet ut the church," I told him.

"I have. I'll give you one after church. explains the meaning of the architec- al design, the sculpture, the materials d. There's a significance to every- ng."

A few minutes before ten o'clock, we ered the church auditorium. Karen ght her breath. "Beautiful! So sim- !"

"Let's sit up front," Sue suggested. usher heard her and smiled. He wed us to a pew.

I was overcome by the glass behind the altar area . . . a vast expanse of glass starting about three feet from the raised floor. The congregation looked out on a constantly changing view of sky and waving branches.

The pastor, whom we had liked when he visited our church, gave an excellent talk. We were greeted by several church members after the service. "Good morning." "Nice to see you here."

AT THE DOOR, the pastor welcomed us. "I've seen you before," he said to Dan. "Where? At a conference?"

Dan reminded the pastor that he had spoken at our church. "Oh, yes. Pastor Ittel introduced us. We're glad you could worship with us today. Have you looked around our new church?"

"We had a conducted tour," I said. "A choir member, whose name we never asked . . ."

"Mr. Brimley. He was disturbed by the architectural design at first. Now he is a self-appointed guide. Here he comes now."

Mr. Brimley joined us. "Brought you a copy of that pamphlet."

Then we were on the road to the state park once more. "I thought *everything* would be *different!*" Sue remarked. "The church looked so different."

"I knew it would be the same underneath," Pete said in a knowing tone. "You can't change religion."

"I felt at home," Karen said. "Didn't you, Mother?"

"Yes. It's exciting to visit a church built in such a different style. And to know that we can be at home in it. The same liturgy . . . same hymns . . ."

"Even the same anthem our choir did last Sunday," Karen laughed.

"Just goes to show," Dan said, "that you can't change fundamentals . . . only exteriors."

WORSHIP NOTEBOOK

FIRST IN A SERIES ON "VESPERS"

AT FIRST only the wealthy could afford a TV receiver. There was a fall-off in church attendance at Sunday evening services in the well-to-do parish in the east end of town, and soon thereafter in the fashionable church downtown.

Then the TV price came down, and the pattern spread to the middle-income parishes on the north and south sides of the town. Only the larger downtown church held the line: "No matter how many television sets are bought by my parishioners," thundered the pastor, "we will not give up Vespers!"

The situation was the same all over the country. Ed Sullivan replaced Sunday evening prayers, and most people preferred to watch "What's My Line" rather than sing hymns. Church sign boards had to be changed. Vespers disappeared from the normal Sunday schedule in most of our parishes.

CERTAINLY various factors have contributed to the change, but the TV set was the chief one. Today, after more than ten years of prayerless Sunday evenings, one wonders if a lot of people wouldn't like to return to the old pattern.

What's better, an evening of "entertainment" which runs the gamut from blood, sex, and violence, to "humor" and musicals, or a quiet hour spent in the church? Have we sold our baptismal birthright for commercially sponsored narcotics?

The ancient Jews practiced set times of prayer. These were the third, sixth, and ninth hours of the day (counting from sunrise), that is 9 A.M., 12 noon, and 3 P.M. In addition, ceremonial sacrifices were conducted in the temple bot morning and evening. Note, for exampl the versicle of Vespers, which preced the Canticle, "Let my prayer be set fort before thee as incense, and the lifting u of my hands as the evening sacrifice (Psalm 141).

The first members of the infant Chri tian church, because they were mostl Jews, kept to this schedule. "Peter an John went up together into the temp at the hour of prayer, being the nint hour" (Acts 3:1), and "On the morro as they went on their journey, and dre nigh unto the city, Peter went up on th housetop to pray, about the sixth hou (Acts 10:9).

LATER, WHEN the church gained o ficial recognition in the state, its leade urged "the people to come regularly t the church in the early morning and ev ning of each day." The chief service o those early Christian communities w still the Sunday gathering of the mem bers for the *agape*, a fellowship me much like our "covered-dish socials," an the *eucharist* or "breaking of bread which was the fulfillment of Christ's com mand to do this in remembrance of him

But in addition to this, the early churc did not consider that its obligations t pray and worship were fulfilled by ou weekly assembly. As time went on Chri tians went daily, and oft-times twice dail to the churches to join their fellows i united prayer, praise, and thanksgivi

Eventually these daily services, onl confined to the congregations, wer highly developed in the monasteries. Th monasteries were a later addition to th

of the church. As men and women nd a desire to remove themselves from world, communities were formed and hese communities an important part very day was spent in prayer.

Taking their cue from the psalmist Psalm 119:164), "Seven times a day do raise thee because of thy righteous gments," a system of "hours" was set in the monasteries and convents. This tem, later to become known as the Divine Office" or the "Canonical urs," was appointed for seven times the day so as to conform to the words the psalmist.

MATINS WAS usually said at midnight. time it came to be said with Lauds ch was the "hour" marked for dawn. first of these provided for meditation the Word, while the second concen- ed on God as Creator and Redeemer. ce was said or sung at nine o'clock, t at noon, and None at 3 o'clock in afternoon. The office of Vespers cluded the day, and Compline pro- ed a brief form to be used before ring.

For the most part, this schedule was gned for the recitation of the Psalter. each "hour" or "office" several psalms e used, these being sung, and added eto were selections from the scrip- es, hymns, and prayers. With the wing accumulation of saints' days, the urs" soon became encrusted with vari- legends and nonscriptural readings.

Days were denoted as being of major minor prominence, and even these di- ons were further subdivided. The re- was that those who kept to the prac- of observing the hours had to spend re time finding their places for the ny differing antiphons, chapters, and onsories than for the actual recitation the office itself.

IN SPITE of this confusion the custom of "praying the hours" soon spread outside the walls of the monasteries. In places where there was a cathedral with a large staff of clergy and a choir of men and boys, the office was sung at certain times during the day. To these services, especially for the morning and evening hours, lay people came to join in prayer.

As for those members of the clergy who were not part of monastic communities or the groups attached to cathedrals (known as chapters), there was still the obligation to "say the office" *in solo*. This meant that a priest had to turn to his *Breviary* (a four-volume set of books containing all of the offices for the entire year and arranged according to the four seasons) and read these "hours" during the day.

There was a moral obligation attached to this activity. If a priest had been too busy to complete his "office" on one day he had to take it up the next, and of course add the "offices" for that day also. This system came to be a millstone around the neck of the clergy. Many found that they had to take a whole week off to get caught up. Luther called all this "the profitless rigamarole of the seven hours."

LUTHER RECOGNIZED the great value in abbreviating the schedule so that the people might come to the church to hear the scriptures and unite with one another in prayer. Generally the Lutheran churches following the Reformation retained at least Matins and Vespers, but these were continued in the Latin language so that the boys in the schools might be taught, and as a result even these were soon lost.

Not until the nineteenth century was real effort made to restore Matins and Vespers to the life of the church, and even then the forms were used only in

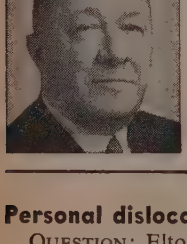
deaconess houses and other religious institutions. In the United States the Common Service of 1888 provided forms for both of these offices: Matins being drawn from the traditional forms of Matins and Lauds, and Vespers with elements taken from the old orders of Vespers and Compline. It is the second of these orders, which in the *Service Book and Hymnal* is almost identical with the form prepared in 1888, with which we are here concerned.

THE JEWS had their evening service. The early Christians, following the example of the Jews had their *Lucernarium* or "office of lights." Down through the ages the church has at times kept the custom. In America from the time of the invention of the electric light until the advent of television, most of our churches continued to hold Vespers.

But the last ten years have seen a decline. Why? Perhaps we'd better look at the form which has been provided in the *Service Book and Hymnal* before we attempt to answer that question.

(*To be continued*)

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Personal dislocation

QUESTION: Elton, ten, is a neighbor of ours. He is somewhat of a problem in school and out. He is bright, decidedly better than average, and he reads books in advance of his years. He can carry on a conversation beyond that of most boys and girls of his grade. His parents have been very solicitous about his education and general development. They have tried to push him ahead (especially his mother).

Elton runs into trouble in school because his mother requires him to change his trousers whenever he goes out to play. He keeps another pair at school, and makes the change each time he goes out, so that he may keep his school clothes spick-and-span. But this procedure makes him late in getting to the playground and in returning to class. The boys sometimes razz him about this unusual practice. They remark that he is a "mamma's boy."

Furthermore, this boy associates very little with the other children. He is often seen standing alone, apart from them. He seems to seek the company of older people. His father and mother have wanted him to be different, and they are getting their wish—and how!

REPLY: The picture of this boy is probably quite incomplete, but it does indicate some things. Despite his apparent good intelligence he is somewhat maladjusted. It appears that the home is the source of most of the trouble, but the difficulties are probably augmented by the response from his fellow students. He is undoubtedly over-regulated and regimented. Every child needs rather strict discipline and control in his tender years—factors which should gradually be relaxed to a youngster's readiness for full independence. But it seems that Elton has been regulated and pushed too much.

Certainly the boy's parents should

ase up on some of the regimentation, nd use their imagination in a more onstructive way. Elton should have chance to be a normal boy at play nd in all contacts with other children. Most boys and girls do not work up o their capacities in school—as is true f most grownups in their work. They eed an adequate motivation, such as xample, recognition, praise, and assistance toward an understanding of the alue of education in one's life. Excessive control and urging, however, ill probably prove harmful.

These parents and the teachers concerned ought to confer and reach an nderstanding about helping Elton to better all-around development. While ard application to studies harms no ne, provided there is reasonable recreation, including physical exercise, either does a balanced general life. s a rule, a reasonably varied life tends o facilitate good school work and development of one's entire personality. Ve should recognize, however, that the urrent overemphasis on sports, and ther items of little or no educational alue, represent an unfortunate handiap to sound education.

ney

UESTION: Hilda and I can't agree ut the use of money. In the purchase oods and things for the home she is onably economical. But when it es to personal things it is different. Ve have several charge accounts, and uses them to a fare-you-well. She s so continuously that the accounts are er paid up, and many of her purses are quite unnecessary. In the t of these circumstances I have deed to make our check account joint. v she tells people I am tight, whereas I want is to live within our means. Conversation about money always winds up the same way—tears and disgust. Then home is a most unhappy place.

I wish we could work this matter out in a happy way!

REPLY: You are not the only couple with such a worry. There are many Hildas, and they are not all feminine. Only a few other difficulties occur so often between husband and wife. There are usually two sides to this kind of problem—I wish I could hear both sides.

A good many people are careless or extravagant spenders — do not look very far ahead. That's a big reason why we see small loan offices on every other corner. Some men think that they should have complete control of funds—and even priority in spending, in some cases. They tend to overlook, or ignore, the fact that wives and mothers render a large service to a family, that marriage is a complete partnership. The handling of family income should be a democratic undertaking. Here are a few suggestions.

1) Find a pleasant situation, and talk this whole matter over with Hilda. Try to reach an agreement that both want a balanced family budget, on the basis of proper spending, saving, and giving, and that both want a harmonious family life.

2) Work out together a general budget, and pledge one another that neither will violate it. Each month talk over the following month's receipts and expenditures.

3) Let experience determine the joint account issue.

4) Read together *How to Make Your Budget Balance,* by Harwood and Fowle.

BOOKS

COEXISTENCE OR CATASTROPHE

Christianity and Communism Today. By John C. Bennett. Association Press. 186 pages. $3.50.

Anyone who wants an objective and lucid treatment of the issues dividing Christians and Communists can do no better than to begin with Professor Bennett's book. Three new chapters have added to this revision of the primer *Christianity and Communism:* "The Significance of Developments in Russia Since Stalin," "Communism as a Problem in International Relations," and "Some Moral and Religious Objections to Co-Existence."

The author aims at understanding in an area where prejudice and emotion usually hold sway. Extremists who advocate either a "hard" or "soft" policy toward communism will not be pleased, but should be enlightened, by Bennett's analysis. His careful treatment of the factors leading to the rise of communism should stimulate real soul-searching. Holy Crusaders against communism will first have to come to grips with the church's failures in such areas as economic justice and race relations. Our self-righteousness and the dogmatic fanaticism of the communists (particularly in Red China), are exposed in light of the Christian faith.

The threat of communist totalitarianism on the one hand, and of a nuclear holocaust on the other, provides the realistic backdrop of the author's thinking.

The only real gap this reader sensed in this compact work was that the Christian hope in the Lord of history is not spelled out.

ROBERT M. HERHOLD

Mound, Minnesota

NO SCIENCE-AND-RELIGION WAR

The Natural Sciences and the Christian Message. By Aldert van der Ziel. T. S. Dennison & Co. 259 pages. $4.50.

What is the relation of the natural sciences to the Christian message? Aldert van der Ziel, a prominent research physicist and a Christian with a long-standing interest in the problem, is highly qualified to answer

The major portion of the book is a cle exposition of the theories in modern physi and closely related fields. This is partic ularly important for the support of the ma conclusions of the book. These are: 1) Th implications of modern science on theolog and philosophy are often exaggerated. 2 One is in error in trying to harmonize na ural sciences and the Christian messag They treat of such separate facets of exis ence that they can at most only complemen one another. 3) A world view based en tirely on science is an impossible extensio of science. For, although science can suppl the so-called "facts" of the situation, on religion can supply the ethical implication

In discussions of creation, miracles, an similar theological concepts, the auth makes clear the distinction between the sc ences and the Christian message. The dow to-earth nature of the presentation shou make this book of interest to layman a scientist alike.

MARVIN E. GLASSER

Midland College

ADVICE PASTORS NEED

The Human Problems of the Minister. Daniel D. Walker. Harper. 203 pages. $3.95

This book will help any pastor who h been in the ministry for at least a fe years to take an objective look at himse It is not a bewailing of the clergyman's l but a frank facing of the uniqueness of t ministry and the personal problems of t pastor.

The opening chapter, "Condemned to S Piously," helps the minister to think of h own sinfulness and need for the ministr tion of another pastor to himself. It sets t stage for what follows, a healthy introsp tion of the particular problems of a past who, always in the public eye, is still ve much an errant human.

Competition among pastors is openly d cussed. Ministers have more than a f enemies, like all men in the limelight. Th

ggle to love these enemies is the subject nother chapter. The pastor who preaches gs of the spirit yet is tempted, like his shioners, to desire material gain and ufort also comes in for review. Other cs are ably suggested by chapter titles n as "The Professional Family Man," raid to Be Radical," and "The Pastoral ninistrator."

he author not only diagnoses the mala- . He offers realistic and helpful advice effective cure. The book is written out wenty-five years' experience in the min- on the Pacific coast.

HERBERT N. GIBNEY

empstead, N. Y.

CONCISE COMMENTARY

e Biblical Expositor: The Living Theme of Great Book. Carl F. H. Henry, Consulting or. Holman. Three volumes. 1304 pages. volume, $6.95.

ixty-five conservative scholars have con- uted to this exposition of the Bible. Con- utors present simple expositions without rence to critical issues. Among Lutheran ributors are H. C. Leupold (Genesis), ter R. Roehrs (Ezekiel), and Robert l Roth (I-II Peter).

n the preface Dr. Henry refers briefly to adverse character of much of modern ature, the neglect of Scripture, and the for its exposition free from distracting ries of composition. Of interest are the ial introductory articles. Wilbur M. th has an excellent treatment of "The ng Word of God." Julius R. Mantey ents "New Testament Backgrounds." F. Bruce writes about "The Gospels." Dr. ry prepared the commentary on John.

he treatment is by paragraphs. Follow- the outline of each book, the exposition resented as a brief running commentary imple language.

Many readers will find the work unduly servative. For example, stress is laid on unity of the five books of Moses, the y of Isaiah, the sixth-century dating of niel, the Petrine authorship of II Peter, numerous other points about which modern scholarship would raise questions. The work ignores almost completely the achievements of biblical scholarship in the field of introduction and criticism.

Expositors present their comments without any reference to scholarly works dealing with the books expounded. While the exposition is helpful, the treatment is too meager to be of any special value to the student. Apart from this meagerness of the materials, the reader will find the outlines and titles suggestive.

Springfield, Ohio ELMER E. FLACK

OUTLINE OF SCRIPTURE

Ground Plan of the Bible. By Otto Weber, translated by Harold Wright. Westminster. 221 pages. $3.95.

This German scholar, professor of Gottingen University has, as the dust jacket states, "produced a little masterpiece, comprehensive and up-to-date." Rightly called a handbook of the Bible, it embraces an enormous field but the author is able to cover territory briefly while effectively.

After two choice introductory chapters, "What Is the Bible?" and "The Origin and Forms of the Bible" he devotes eight chapters to the Old Testament and ten to the New. In each of the eighteen he selects the high points for discussion and puts them into their context so as to portray the canon as a coherent and continuous whole.

The book is not only scholarly; it is written in sprightly as well as simple and informative style. Any Bible-reading Christian will be able to get a purview of the Book by a continuous reading of the entire volume. In addition, with the help of an "Index of Main Biblical Ideas," he can dip into the pages occasionally for immediate help on a problem. RALPH D. HEIM

Gettysburg, Pa.

Fit to Be Tied. By Charles E. Batten and Donald E. McLean. Seabury Press. 124 pages. $1.75.

Guidebook for instructor in teaching church youth about sex and marriage preparation. Clearly written and practical.

Mission Work in High Gear in Pacific Northwes

One Mission Organized, Two Build Churches

By OLIN G. DASHER

PORTLAND, OREGON—Christ the King congregation was organized May 1 in Tigard, Oregon, with 107 members on the charter roll and 85 children. Synod President Edwin Bracher preached at the organizational service and Pastor James Oslund of St. James' Church, Portland, preached at a subsequent special service at which St. James' choir sang.

The mission was developed in the town 10 miles southwest of Portland by the Rev. Frederick J. Julifs who began work in August of last year, held the first service Nov 1, 1959.

Two Washington missions took possession of their first units earlier this summer. Good Shepherd Church of Bow Lake (Seattle) occupied its $250,000 church one-and-a-half years after its organization by Pastor Richard I. Crossland. The unit was designed by T. Norman Mansell.

Holy Trinity Church of Spokane (Opportunity Terrace), organized by Pastor Ronald Kragthorpe, erected a pre-fabricated structure, first of the Pacific Synod churches to experiment with this type of construction.

A parsonage has been purchased for the congregation under development in Ho River, Oregon, by the Rev. Ernest W. V ter. A spacious property for the new chur building has also been bought.

Future LCA Pastors to Meet

SECOND JOINT PASTORAL CONFERENCE the proposed Lutheran Church in Ameri will be held on the campus of Pacific L theran University, Aug. 31 to Sept. 2 Parkland, Wash. (The college will becor a university Sept. 1.)

Main speaker will be Dr. Ulrich Maus Stuttgart, Germany, who is currently servi students at Oregon State College, Corvall Other leaders include the district presider of the four merging bodies, ULCA, AEL Suomi, and Augustana.

ULCA pastors of Montana have been vited. At present they are in the Northw Synod, but will be included in the Paci Northwest Synod after the merger. Mo than 100 pastors are expected to attend.

Synod to Meet at Medford

NEXT CONVENTION of the Pacific Syn will be held at Zion Church, Medford, Or May 15-18, 1961. The decisison was ma

PREFABRICATED CHURCH FOR HOLY TRINITY, SPOKANE, WASH.
First experiment of its kind in synod

CHRIST THE KING CONGREGATION ORGANIZED IN TIGARD, OREGON
107 adults and 85 children are the founders

the synodical board at its June meeting. Dr. Oak W. Ebright was appointed archi-, succeeding the Rev. Walter Brown, de-ised. The Rev. Warren Pechman was ointed chairman of the parish education nmittee, succeeding the Rev. Arthur Kim-l, who resigned to do graduate work in lifornia.

MARVIN LANGELAND was ordained by hod President Bracher in St. Mark's urch, Salem, Oregon, June 19. He was led as assistant pastor to Holy Cross urch, Wheat Ridge (Denver), Colorado. stor Langeland served his internship un- an assignment from the Lutheran World deration in Hong Kong.

Services for Coast-Bound Drivers

CHURCH SERVICES are being held at a ve-in theater at Cornelius, Oregon, as one urch's effort to keep summer weekenders touch with the church.

The services are sponsored by Mt. Olive theran Church (Missouri Synod) of For- Grove. Members of the church built a lapsible pulpit which will be hauled to d from the theater atop an automobile. Said the Rev. Paul H. Lutz of Mt. Olive urch: "We know that Jesus Christ once d a boat as his pulpit. The Mt. Olive ngregation hopes this car may serve the ne purpose."

CO-OPERATION between Augustana and LCA is already manifested in the naming of the Rev. Walter H. Capps, a young top-of-the-class graduate of Augustana Seminary of Rock Island, Illinois, as assistant to the Rev. Walter J. Knutson, pastor of St. Mark's Church, Portland (ULC). He preached his first sermon there on June 26. He will remain at St. Mark's at least through the summer, according to Pastor Knutson.

Mr. Capps is a native of Omaha, Neb., and came to Portland six years ago. He graduated from Portland State College in 1957, studied first for the ministry at Pacific Seminary (ULC) in Berkeley, Calif. He was a member of Augustana Lutheran Church, Portland.

Building Activity Brisk On Ohio Synod Territory

By E. RUDOLPH WALBORN

DAYTON — Ground was broken May 15 for the first unit of Triumphant Cross Church, Trotwood. The congregation has been meeting in a Trotwood school in the Dayton suburb since September, 1957. Organized in April, 1958, the congregation has 231 adult members. With an average attendance of 200 per Sunday, two services will be needed when the congregation moves into the new building early in 1960. Pastor Dudley V. Riggle has served the congregation since its beginning.

OHIO . . .

The first unit is located on a five-acre site and will house a chapel seating 200 and a combination school and social hall area. Cost for site, building, and furnishings will be $155,000.

REDEEMER CHURCH, Toledo, dedicated a $175,000 education building and its remodeled church edifice in June. The new two-story brick structure replaces two residences which were used for ten years for parish activities and provides adequate facilities for the 2,000-member congregation.

Pastors Charles A. Hackenberg of Mt. Lebanon, Pa., Ewald G. Berger, and Harry L. Myers took part in dedication services.

ZION CHURCH, Youngstown, dedicated its second unit, a $65,000 educational unit with 12 classrooms accommodating 180 children. The building more than doubles the size of a first unit erected in 1956 and immediately outgrown with a 40 per cent membership increase.

A debt reduction campaign, at which Mr. Paul Folkemer of Baltimore, Md., spoke, brought pledges of $43,000 which will retire the debt on the building in two years.

ZION CHURCH, Stone Creek, dedicated a $65,000 brick church on June 26. It replaces a 79-year-old frame church which burned in March, 1958.

The new church is the first built by the congregation alone. The frame building had been a union congregation project and the Reformed share was purchased in 1941. In

ZION CHURCH DEDICATED IN STONE CREEK
New brick for burned-out frame

TRIUMPHANT CROSS BREAKS GROUND
Pastor Dudley Riggle at work

1955 the 80-member congregation separat from the five-church Stone Creek pari The Rev. Clarence Flath has served the co gregation since last August.

Church Custodian Teaching Russian in Vacation School

When Alexander Jampolsky began service custodian of Calvary Church, East Clevela last November, he told Pastor Andrew J. Wh III, "You should learn Russian," and began give him lessons in the language.

Now, as a part of the congregation's we day program of religious education, he is offi ing a summer-long course which will prov ability to read and know 250 Russian words a 100 sentences of everyday expressions.

Mr. Jamjolsky was the son of an Orthod priest and a law graduate of the University Rostov. He was a political prisoner for t years after the 1917 revolution, and in placed persons camps after World War II fore coming to the United States in 1951.

St. Luke's Church, Springfield, Daniel ...iu, pastor, has purchased six properties ... a cost of $60,000 for future expansion. ...e property will be used immediately for ...nday school space, and a razed barn will ...ovide parking space for 45 cars.

North Industry Church, Richard G. ...enan, pastor, received $17,000 for its ...ilding fund from the estate of Henry ...ephen Davis. Two properties from the estate remain to be sold; proceeds will also go to the church for a new building.

First Church, Xenia, James B. Metzger, pastor, purchased an adjacent property for $18,000 for future expansion.

Trinity Church, Malinta, Harold L. Hartmann, pastor, dedicated a $9,000 annex, completing the latest of a series of projects undertaken by the congregation.

. . . And More Buildings Going Up in Canada

NORMAN BERNER

St. Paul's Church, a three-year-old mis...n serving recent immigrants to Canada ... Montreal, will build its first unit on the ...st expensive building lot secured for a ...ssion in the Canada Synod. Purchase ...ce for the lot on a main thoroughfare in ...ontreal was $70,000.

The English-German congregation, or...nized by Pastor Henry Luetkehoelter, has ...en worshiping for the past three years in ...ublic school. Pastor Luetkehoelter an...nced his resignation to become pastor of ... Peter's Church in Ellice Township. His ...cessor at St. Paul's is the Rev. Heinz ...hle of Regina.

St. Matthew's Church, Hanover, dedi...ed its new parish building and its reno...ed church on July 17. Synod President ... G. Jacobi was speaker for the service. ... later services, Pastor S. J. Wittig was ...isted by three sons of the congregation, ...stors David Metzger, Delton Glebe, and ...rtwig Preuss.

Ground will be broken for Mount Zion ...urch, Waterloo, on Aug. 21. On the fol...ing Sunday, the Rev. Delton Glebe will ...ach his farewell sermon in the mission ... organized. After a year of study, he will ...n the faculty of Waterloo Seminary.

Two of the oldest congregations in the ...od are thinking about relocating their ...urches. Zion Church, Sherwood Town...p, organized in 1806, will have a large railway yard right next to its present location. It is looking for property in the village of Maple, north of Toronto.

Bethesda Church, Unionville, organized in 1794, is looking for a more prominent site. Some thought is being given to a move to Markham, a growing residential area northeast of Toronto.

Reorganization Proceeds At Waterloo University

Kitchener—The board of governors of Waterloo Lutheran University has been reorganized and is making plans for setting up a senate and appointing a chancellor for the independent university.

New officers are the Rev. John Zimmerman, president; the Rev. Paul Eydt, vice president; Gregor Lund, secretary; and Harry Greb, treasurer.

Almost all vacancies on the faculty have been filled. The Rev. Harold Gram, formerly of Pembroke, will join the staff of the economics department. The Rev. John W. Montgomery, of the Federated Theological Faculty, University of Chicago, will head the history department.

Advance registrations indicate that the enrollment will not be seriously affected by the establishment of an arts program at the new university. A minimum of 430 students is expected, according to President H. N. Axford and Dean L. H. Schaus.

PENNSYLVANIA

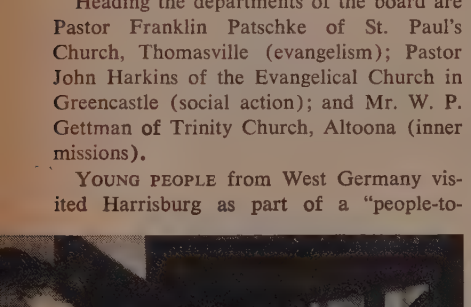
Central Penn Synod Elects New Social Missions Board

By VIGGO SWENSEN

HARRISBURG — Pastor F. G. H. Hasskarl of St. Mark's Church in Williamsport is the new president of the Board of Social Missions of the Central Pennsylvania Synod. He was elected at a meeting on June 17 at which Judge Dale Shughart (St. Paul's Church, Carlisle) and Miss Katherine Mundorf (Advent Church, York) were named vice president and secretary.

Heading the departments of the board are Pastor Franklin Patschke of St. Paul's Church, Thomasville (evangelism); Pastor John Harkins of the Evangelical Church in Greencastle (social action); and Mr. W. P. Gettman of Trinity Church, Altoona (inner missions).

YOUNG PEOPLE from West Germany visited Harrisburg as part of a "people-to-people" program in the interest of furthering international relations. A special service was conducted in German at Zion German Church whose pastor, Paul Jaunzemis, is a Latvian.



Pastor Paul Jaunzemis of Zion German Church with two visitors from Germany touring Harrisburg as part of international exchange program

Harrisburg Area Studied

URBAN STUDY conferences investigating population trends and urban development problems are being held in the Harrisburg area on a bi-monthly schedule. Pastors and laymen studied the matter of overlapping boundaries of central city parishes and the possible need for realignment of suburban parishes in relations to one another and city churches on July 28.

Conferences are being sponsored by the Board of Synodical Home Missions.

No Summer Rest at Gettysburg

SIXTY-NINE senior high boys registered for the church vocations conference at Gettysburg College, July 22-24. The Rev. Arthur Ruths, a Board of Foreign Missions secretary, delivered three addresses; the Rev. Harry F. Baughman, president of Gettysburg Seminary, led daily devotions.

Synodical committees on Christian education and church vocations planned the conference.

TWENTY ACCREDITED courses from "Study in the Pentateuch" to "Personal Christian Living" were given at the "Lutheran Assembly for Church Workers," Gettysburg College, July 10-16. The sponsoring committee on synodical Christian education reported an attendance of 250 with a "Congregational Day" (July 13) attendance of approximately 400.

One hundred Luther Leaguers participated in the Luther League of America Training School at Gettysburg College July 10-16. Leaguers shared dining room and other facilities with assembly staff and students.

Synodical Luther Leaguers elected Dan Brown, York; Donald Clement, Windber; Joseph MacDowell, York; Jane Fiedler, Harrisburg; and Albert Wagaman, Harrisburg, as officers. Pastoral advisor is

Continued on page 47

vangelism Visualized: Display Proclaims Church Message

PHILADELPHIA—The evangelism committ- of All Saints' Church was beating its ins in one of those shirt-sleeve work etings. Nothing much was emerging in way of new ideas.

"What more can we do than we have n doing?" a member wanted to know. ers nodded. It was true, they'd worked d—every-member visitations before Lent, ow-up calls monthly, contacts with new dents, the full routine of a well-planned ish evangelism program.

et, there ought to be something more . . .

LET'S BUILD something!" The proposal e from William Tolton, chairman of committee.

he other members and Pastor Richard Krapf weren't sure what he meant. Tol- said he thought a graphic visual display, ething like an advertising billboard, ld help. Building such displays is his iness, and he figured he could come up a pretty good one.

olton's reasoning went like this: The le congregation ought to be in on evan- sm to make the program really work. many church people don't know how go about it, and some aren't even con- ed evangelism is their job. They have e sold, he said, and a good way to sell would be through tested advertising niques.

hat's how All-Saints' Church got started its display, illustrated above. Mr. Tolton only conceived the idea, but also carried ough, with the aid of Pastor Krapf and usiastic fellow church members. It was ailed first at the Nicetown-Tioga Com- nity Fair, in North Philadelphia, this ng. Then it was moved to the narthex he church on Germantown Avenue.

ll Saints' Church is a comparatively ll parish, located geographically be- en two of Philadelphia's largest—Trinity rmantown) on the north and Messiah

Billboard techniques are being used by Philadelphia congregation to announce to neighborhood the objectives of evangelism campaign

on the south. It is in a residential area pocked with industry and slashed by massive transportation ribbons—the Reading Railroad and a new expressway that will open soon after three years of construction.

The congregation began to take evangelism seriously back in 1956-57 during the Lutheran Evangelism missions campaign, and since then has worked hard at it, with fair results. The new display, members feel, is going to give the program a new sense of direction and dedication.

Mr. Tolton, a church councilman and Sunday school teacher, did most of the work himself. He is a designer employed by a commercial display firm in Philadelphia and has done hundreds of displays to promote manufactured products. The church display, he estimates, would have cost hundreds of dollars if produced commercially.

Reading Home for the Aged Dedicates New Infirmary

By ROBERT SCHOENERT

READING—A new infirmary has been dedicated at the Caum Memorial Home in Reading, and two Reading and Berks County churches have broken ground for new buildings.

The $120,000 Unangst Memorial Infirmary at the Lutheran home for the aged is named in memory of Edward J. and Mary Unangst.

It was built of stone to match the existing building and has 12 rooms for aged guests. The one-floor unit also includes a solarium, nurse's station and two general bathrooms. A lavatory is located between every two rooms.

All of the rooms are already occupied by elderly guests to bring the total number of guests in the two units to 50. The home in Reading is part of the Lutheran Home at Topton, where 30 additional aged guests are housed in two buildings.

Speaker at the dedication service was Pastor Alfred L. Long, Nazareth. Deans of the three Lutheran districts in Berks, Gunnar Knudsen of Reading, Carlton L. Heckman of Kutztown, and Paul J. Henry of West Berks, also participated.

More Reading news on page 47

Pastor McConomy helps Oliver D. Bechtel, 91, at groundbreaking ceremony. At left is the Rev. Martin C. Wisznat, who spoke at service

Ground Broken at Trappe

Old Augustus Builds Anew For First Time in Century

PHILADELPHIA—Ground has been broken for the first new building in more than a century at Augustus Lutheran Church, Trappe, Montgomery County.

The ceremony took place at the celebration of the 230th anniversary of the congregation, and the 217th anniversary of the Old Church, oldest unaltered Lutheran church building in the United States, erected under supervision of the first pastor, Henry Melchior Muhlenberg, patriarch of Lutheranism in North America.

The proposed new building is a parish education unit to provide needed facilities for all the departments of the rapidly growing church schools, as well as for the developing program of fellowship and community services.

Designed in Georgian colonial style, it will harmonize with the present brick edifice erected in 1852, and with the authentic early colonial style of the Old Church built in 1743. Architect for the new building is Charles M. Talley, of Telford, Pa. Construction will be supervised by Irvin B. Stierly of Mont Clare, a member of the congregation. Total cost is estimated at $232,044. Dedication is set for next June.

The Old Church was built by members of the congregation and neighbors in the community then known as Providence. First service was held in the unfinished interior

September, 1743. After two more years continued building and furnishing, the lding was dedicated in October, 1745.

t has withstood the ravages of time and elements so well that even today it is d every summer for regular Sunday ool sessions. Far more than a local land-k or museum-piece shrine of American heranism, it continues through use to witness to the Gospel year after year.

HE AUGUSTUS congregation's next build- was its first parsonage, built on the rch grounds in 1836. Completely mod-zed, it is still occupied by the present or, the Rev. John A. McConomy and family.

he present brick church, still used by congregation, was erected in 1852. The day school, organized in 1836, used the Church for classes until 1878. Then, ng outgrown its facilities, it moved the renovated and expanded brick rch, in which a completely new second y was built for the sanctuary.

recent years the expanded church ol was forced to encroach upon the tuary. During the summer, congestion relieved by putting the overflow in the Church or on adjacent lawns.

ecognizing the pressing need for more e, the congregation voted in January, 9, to provide a separate building de-ed specifically for education, recreation fellowship. After completion of a paign that doubled the original goal of 000, the building committee and Archi-Talley worked out the specifications.

Paul's at Summer Hill

rts Building Project

By ARTHUR S. FOLLETT

OTTSVILLE—Ground was broken for the St. Paul's Church, Summer Hill, on 5. The Rev. Freeland L. Hemmig, of the Hegins District, Tremont, spoke. building will replace the church de-ed by fire in December, 1958.

Dr. C. A. Steigerwalt, pastor, turned over the first spadeful of earth. The Rev. Craig J. Dorward, of Jonestown, was liturgist.

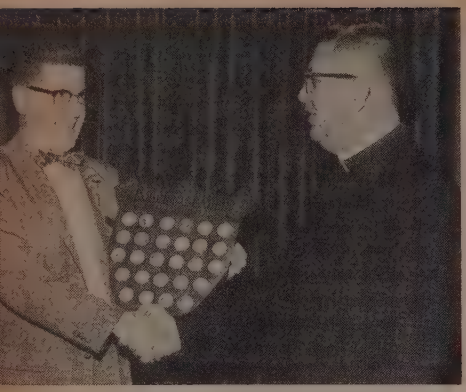
CONSTRUCTION of a new parish hall was started by Friedens Church, Llewellyn Parish, the Rev. Sterling F. Bashore, following a ground breaking service June 29th. Pastor Hemmig presided at the ceremony.

THE REV. CLARENCE D. REESER, JR., was installed as pastor of St. Peter's Church, Reinerton, on June 26. The service was conducted by Pastor Hemmig.

Dr. Steigerwalt lifts spadeful of earth as Pastors Hemmig (left) and Dorward look on

Watch for the Issue of

August 31!



Robert Bader gets dollar-studded plaque from Pastor Hallock on 30th anniversary

Superintendent for 30 years

A TESTIMONIAL DINNER honored Robert C. Bader on his 30th anniversary as Sunday school superintendent of Trinity Church, Pottsville, June 20.

Speakers were the Rev. Adam E. Polcrack, St. Paul's Church, Port Carbon, former assistant at Trinity, and the Rev. Emil W. Weber, who was Trinity's pastor when Mr. Bader began his superintendency.

At a special Sunday school program Pastor Maynard C. Hallock presented Mr. Bader with a plaque on which were 30 silver dollars.

In honor of the occasion four weeks of camp scholarships at Camp Ministerium were given by Kenneth F. Schoeneman, former president of the Men of Trinity.

SEVENTY-FIVE CATECHUMENS were received into membership in four churches holding confirmation service Sunday, June 12. There were 45 at Trinity, Pottsville; 17 at St. Paul's, Port Carbon; nine at Friedens, the Rev. Ralph W. Bagger; and 24 at Christ Church, Schuylkill Haven, the Rev. E. Richard Acker.

TRINITY CHURCH, Pottsville, broke all previous records with an enrollment of 175 and an average daily attendance of 162 at its Daily Vacation Bible School. Pastor Hallock said a nursery section may be adde next year.

A STUDENT of Gettysburg Seminary, Ken neth Zimmerman, will provide pastoral serv ices at Immanuel Church, Williamstow during the summer months.

THE REV. ROBERT H. ROTHERMEL has a cepted a call to Mt. Bethel Parish, Bango He had served two years at St. John Church, Mahanoy City, and Mt. Zion Pa ish, Zion Grove, of the Pottsville District.

DR. CLAUDE E. SCHICK, secretary of th Pennsylvania Ministerium, delivered th sermon when St. Peter's Church, Pi Grove, celebrated the third anniversary its new church sanctuary and educati building, June 26.

Augustana Intern Pastor Anticipates Church Merger

PITTSBURGH — Although merger negoti tions between the United Lutheran Chur and Augustana are still in the planni stage, Donald F. Anderson and Calva Church of Natrona Heights, Pittsbur Synod, are working to bridge the gap.

A student at Augustana Seminary, Sem narian Anderson will be spending a year student assistant with Calvary Church.

He requested permission from both t seminary faculty and Calvary Church work and study in Natrona Heights wi Calvary's pastor, Donald M. Bravin.

A native of Olean, N. Y., Seminari Anderson was graduated from St. Bonave ture University in 1957 with a bachelor business administration degree.

After military service he entered t seminary at Rock Island, Ill.

While serving with Calvary, Mr. And son will work with the young adult a youth activities of the congregation, c upon members and unchurched persons the community, assist in the musical depa ment of the congregation and occasiona preach.

Pittsburgh suburban congregation at organizational service in Robinson Township

cension Church Organized in Pittsburgh Suburban Area

By LUTHER E. FACKLER

ITTSBURGH—Ascension Lutheran Church, Robinson Township near Coraopolis, was anized on June 19. Dr. William C. key, Pittsburgh Synod president, ched. Dr. Paul E. Daugherty, synod ion superintendent, conducted the or- ization and reception of members.

lso assisting in the service were the Rev. Alex Black, of Beaver, and Dr. Marlin Enders, of Emsworth. The mission de- per is the Rev. R. Lee Mull.

he area served by Ascension Church is ween Coraopolis and McKees Rocks, in ast-growing area which will have even ter potential, once the Parkway tunnels ugh Mt. Washington are completed.

ervices are held in the Forest Grove fire A 2½-acre site for building has been ired. The farm home on this property be renovated for a house chapel this

EFORMATION CHURCH, Riverview (near dergrift) dedicated its new $71,000 ding on June 12. Mission Superintend- Paul E. Daugherty conducted the serv- and the Rev. Kenneth R. May, of Mill- , preached.

Also taking part were Synod President Hankey and the Rev. George C. Vetter, president of the East Conference. The Rev. Edward R. Kappeler is pastor of this congregation organized in 1949.

Life and Work Conferences

THREE "LIFE AND WORK" conferences this summer on the Thiel College campus are the fruit of Dr. Fredric B. Irvin's visit to the Evangelical Academies in Germany last year. Dr. Irvin, who resigned the Thiel presidency this spring to join the U.S. Information Agency, arranged for the gatherings of laymen. The Synod is underwriting part of the cost.

The purpose is to create a free atmosphere in an informal setting for the discussion of the meaning and direction of people's daily work in relation to their Christian faith. Members of the Thiel faculty are leading the discussions.

The first conference, for industrial workers, was held July 22-24. The second, for supervisors in industry, was held July 29-31. The third, to which representatives of many occupations and professions have been in-

vited, is titled "The Christian and His Work," and will be held Aug. 26-28.

Good Hope Chapel Adopted

GOOD HOPE CHAPEL, in the Home of the Lutheran Service Society of Western Pennsylvania, was a congregation of the residents of the Home, but without official status. Now through an agreement between the Service Society and St. Paul's Church, Hazelwood, it becomes a part of that congregation.

The Rev. Charles Stong, chaplain, accepted a call to become assistant pastor of St. Paul's, and as such is responsible for operation of the Good Hope Chapel as a preaching point of St. Paul's. About 15 of the 35 men who live at the Home have received instruction and were received into church membership.

The Fourth Living President

OUR REPORT of the Pittsburgh Synod convention (May 30-June 2) mentioned "three living former presidents." Actually there are four.

Dr. G. Franklin Gehr was president of the Pittsburgh Synod of the General Council before organization of the United Lutheran Church in 1918. He was also the first full time salaried president of any ULC Synod.

Dr. Gehr, now 89, lives in Bethlehem. Long retired from the parish ministry, he still preaches regularly in supply and attends sessions of his own synod (Pennsylvania Ministerium) and district.

John Campanius Holm Award Honors Pastor-Weatherman

WASHINGTON—One of America's first Lutheran pastors was also the country's first weatherman.

The U.S. Weather Bureau has established the John Campanius Holm Award in his honor, to be given for the first time this year to thirty weather observers throughout the country for meritorious service.

Research by the bureau led it to conclude that the Rev. John Campanius Holm, first Protestant missionary to the North American Indians, was "the earliest known systematic weather observer in North America."

JOHANNES CAMPANIUS HOLM, usually referred to as John Campanius, arrived in what is now Delaware in 1642 with the second company of immigrants from Sweden under Lieutenant Colonel John Printz, who became governor of New Sweden. Campanius was the chaplain and pastor of the colony.

During his six-year ministry he translated Luther's Small Catechism into the language of the Delaware tribe of Indians. In 1643 he built a church on Tinicum Island, about nine miles south of Philadelphia.

The Weather Bureau bases its tribute to Campanius on a paper by A. J. Henry, presented before the International Meteorological Congress at Chicago in 1894. He

Detail of Weather Bureau certificate

its the first meteorological observations
he American continent to the Lutheran
ister.

OMPARING the climate of New Sweden
that of his homeland, Campanius kept
urnal of the weather "every day and
t of every month" for the years 1644
1645.

cording to J. H. Hagarty, of the
ther Bureau's Office of Climatology,
daily observations were taken without
uments at Swedes Fort, near what is
Wilmington, Del. Mr. Hagarty said
is even more appreciated when one
ders that 1644 was only one year after
iscovery of the principle of the barom-
He noted that daily instrumental tem-
ure observations were first made in
and 20 years after Campanius' first year
cord.

e John Campanius Holm Award, to be
annually, is a certificate showing a
ial clergyman making entries with a
pen. It carries a citation and the sig-
e of the chief of the United States
her Bureau.

MARYLAND

Do-It-Yourself Project Completed at Magothy

BALTIMORE — Magothy Chelsea Community Lutheran Church at Magothy Beach, Pasadena, dedicated its new parsonage July 10. Dr. J. Frank Fife, president of the Maryland Synod, conducted the service.

Construction of the three-bedroom house was begun in the winter of 1959. Much of the labor was performed by members of the church and other volunteer workers.

The Magothy Chelsea Community Lutheran Church was originally an interdenominational church formed in 1946 with approximately 24 members. In 1957 the congregation voted to become a Lutheran church and join the Maryland Synod. During this time the church was supplied by Pastors Valdis Mezezers and Uno A. Plank.

The congregation's first full-time pastor, Albert A. Makolin, began his duties in March 1959, following graduation from Gettysburg Seminary. The church has a present confirmed membership of 123.

Magothy-Chelsea congregation assembled outside parsonage

Hickory Church at Half Century Mark Plans New Buildin

By FRANK K. EFIRD

HICKORY, N. C.—This year Bethany Church marks its 50th anniversary. But the congregation isn't content with looking back. With a new spirit of looking forward, Bethany has just launched a successful building fund campaign.

Plans for the new edifice have been approved, and it is expected that ground will be broken late this fall for the church and two units of the education building, reports Pastor G. Dwight Conrad.

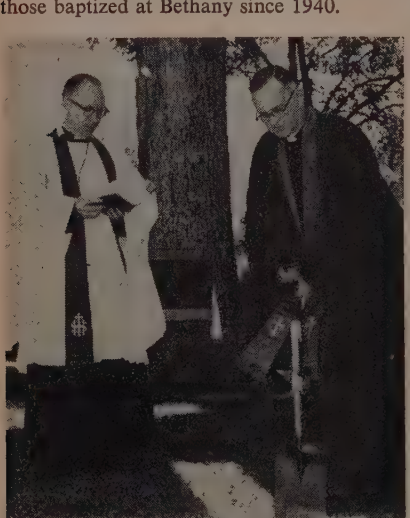
Actually the Golden Anniversary program has been going on since early April. It started with a confirmation rally and reception, with 125 members who had been confirmed by Pastor Conrad attending. In May a baptismal rally was held for all those baptized at Bethany since 1940.

This is architect's plan for new Bethany Church at Hick

A Golden Age service was held July honoring the six living charter members other elderly members of the congrega In August a memorial service will be for deceased members.

Homecoming Day will be observed S 18, with emphasis on the 50th anniver theme. Dr. F. L. Conrad, president o North Carolina Synod, will preach at morning service, and the Rev. Samuel former pastor of Bethany, will speak.

Anniversary week will continue Sept. 23, with evening services Mon through Friday. Speakers will include mer members of the congregation who gone into full-time Christian service: Doris Abernethy, the Rev. Robert Q. Be the Rev. C. Marion Starr, and the Rev. LeRoy Deaton, son of the founder and pastor, the Rev W. A. Deaton.



Pastor Wise, Dr. Conrad at groundbreaking

GROUND WAS BROKEN in May for the $80,000 educational unit of St. J Church at Asheboro. Synod President rad and the Rev. D. B. Summers, presi of the Northern Conference, took pa the ceremony with Pastor David Wise.

rth Carolina Synod Plans
v Headquarters Building

ISBURY — The North Carolina Synod launch an appeal next month for $190,- o build new synodical headquarters in ury. Meetings are scheduled in nine of the state between Sept. 6 and 16.

r the first half of 1960, congregations $310,618 on the synod's budget of 802. This is an increase in giving of r cent over the corresponding period t year.

ss, radio, and television committee of ynod is planning a four-week series votional programs to be taped at Lenoir e College and offered to radio stations ghout the state for broadcasting. Each am will be five minutes long.

Mission in Meadowbrook

e SYNODICAL mission committee is ng to establish a new mission in the owbrook area of Salisbury. The Rev. d Rhodes began holding services July im is to secure 60 charter members tember. Approval will then be asked the Board of American Missions for ancy.

ven national chain and local stores with counters in Charlotte opened their ties to equal use for all races in July. far no incidents have occurred.

NEWLY ordained pastors and their attended the sixth annual workshop eginning pastors" at St. Paul's Church, ury, June 27.

resentatives of four synodical committ- parish education, stewardship, evan- and home missions) presented the of the church in these fields.

GRAM TOPIC for the five conference gs (Nov. 7-11) will be "The United an Church in America Faces Merger." deal with the problem of centraliza- the new church.

Highways Are Dangerous

A NUMBER OF PASTORS are urging their members to drive safely. Typical of suggestions in church bulletins is the one in the June 26 bulletin of New Jerusalem Church, Hickory, of which the Rev. L. E. Cumbee is pastor: "Another dangerous week is coming for auto travel. Let us all be a little extra careful so that we might not become just another statistic or cause another to be!"

Summer Is Work Time

HICKORY—Heavier attendance at summer school sessions can be attributed to the influence of World War II and Korean War veterans, says G. R. Patterson, dean of Lenoir Rhyne College's summer school since 1926.

According to Mr. Patterson, the push to finish a college education in three rather than four years started in 1946 with the institution of the "GI Bill."

"The government encouraged students to come year round and would furnish funds for summer as well as winter sessions," Mr. Patterson pointed out. "Because of lost time, as far as education was concerned, veterans took advantage of the offer."

Today the GI Bill has been discontinued, but Mr. Patterson has observed that regular age students, those entering college immediately after completion of high school, have been influenced by the veterans to study all year.

RISING REGISTRATION figures for summer schools bear out this observation. Lenoir Rhyne accepts approximately 960 students in a regular term. This year's first summer session registration was 667—only 300 short of maximum enrollment figures for a regular term.

In recent years the number of "visiting" students in summer school has increased. Students attend another institution during winter terms but come to Lenoir Rhyne in the summer as commuters from home.

In 1958, 118 first summer-session enrollees were classed as "visitors"; in 1959, 149; and in 1960, 146.

VIRGINIA

"Blue Law" Enforcement Upheld One Week Only

By MARSHALL F. MAUNEY

ROANOKE — Virginia's new "Sunday blue law" was generally enforced for only one weekend. Jurists in various parts of the state ruled it unconstitutional before the second Sunday in July came around. Following this, several of the state's commonwealth attorneys announced the law would not be enforced pending a state Supreme Court ruling. The Virginia Retail Merchants' Association has appealed to the merchants of the state, however, to carry out the "blue law's intention" voluntarily. It urges that this be done in order to preserve a "six-day economy" throughout the state which it holds as highly desirable.

Synod Receipts Climb Up

APPORTIONMENT RECEIPTS at the halfway mark were running ahead of last year by approximately nine thousand dollars. Lutheran World Action contributions were stepped up about one thousand dollars. However, synodical officials point out that greater gains than these must be made if the synod is to reach either goal in full by the year's end. Twenty-two synod congregations have paid nothing toward apportionment as yet and 97 have made no contribution to Lutheran World Action.

New Editor for Synod Paper

THE VIRGINIA LUTHERAN will get a new editor beginning in September. He is George Kegley of Roanoke. Mr. Kegley, a business writer and reporter for the *Roanoke Times*, will be the first lay editor the paper has had. He will replace the Rev. Marshall F. Mauney who has served in this capacity for six years.

TWO AUXILIARIES of synod hold their conventions this month. The Luther League convenes at Roanoke College Aug. 17-19 and the United Lutheran Church Women meet at Marion College Aug. 23-25.

DR. M. RAJANNA, a medical doctor on the staff of the Catherine Lehmann Hospital in South India, a hospital of the South Andhra Lutheran Church, is spending six months at the King's Daughters Hospital in Staunton. He will be in Staunton until September acquainting himself with surgical techniques in America. Dr. Rajanna spoke to the Luther League of Faith Church in Staunton and will speak to the ULCW later in the summer.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Truly a miracle of God—the fast growth of this new Seminary in the West. From 24 ministry students in 1952, the 1959-60 total climbed up to the 80-mark. University-trained faculty. Splendid campus. Excellent Library.

Pray for the Seminary—and especially for the fine new class beginning its training here on September 5, 1960.

SERVICE TO EDUCATION AND SECURITY FOR YOU

A Thiel College annuity or life income contract offers an opportunity to serve Christian Higher Education while providing for your security with a fixed annual income for life. Contracts are available for as little as $500 to persons 45 years of age or over. Rate of income is determined by the purchaser's age at the time of purchase, remains fixed for life, never varies. Income rates range from 3.5% to 7% per year for life. Contracts may be made directly with the College or with the United Lutheran Church Foundation, designating Thiel as recipient.

- **Address inquiries to:**

The President
Thiel College
Greenville, Pa.

: HARRISBURG . . .

Continued from page 36

lisay Ingram, Hanover; lay advisor is el Ulrich, Lititz.

OHN LOOSE, English instructor at Get-urg College, was ordained in his home rch, Flohr's, McKnightstown, July 17. od President Dwight F. Putman; Secre-Ralph Robinson; Pastor H. Snyder man, St. Peter's, Spring Grove; Pastor ard Shanebrook, Immanuel, Man-ter, Maryland, and Pastor Loci Henry Early took part.

Installations at York

HE REV. ERNEST LEER of Zion Church, disville, was installed as pastor of St. b's Church, York-New Salem, July 3. Rev. Donald Bohn of Centerville rch, Dickinson, was installed as pastor race Church. Installing officer for both ors was Dr. Arthur Yeagy, assistant to synod president.

READING . . .

Continued from page 38

Groundbreakings, Dedications

DVENT CHURCH, West Lawn, broke nd for a $270,000 church. The new ding will include a modern sanctuary, tional Sunday school space, a fellowship modern rest rooms and offices for the or and secretary.

he building will also include a spire e cross will be 107 feet above the nd. The old building will become the h education building and be connected the new structure.

DR. H. CONRAD HOYER is associate executive secretary of the Division of Home Missions of the National Council of Churches, rather than of the National Lutheran Council as was incorrectly stated in last week's "Lutheran." After serving for 15 years as executive secretary of the NLC's Division of American Missions, Dr. Hoyer became associated with the interdenominational council early this year.

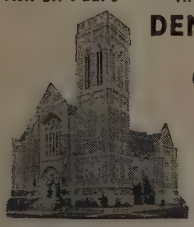
Speaker at the ground-breaking service was Pastor Evans R. Keim, Jr., of St. Mark's Church, Allentown. Pastor Malcolm W. Albright of Advent Church guided a plow

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

CHRIST THE KING
LUTHERAN CHURCH
IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Visit St. Paul's
The Downtown Church in
DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor

that was pulled by many of the church's members to break the ground.

GROUND was also broken by St. Mark's Church, Reading, for a $235,000 parish education building. More than 500 souvenir shovels were distributed during the ceremony conducted by Pastor Lawrence G. Horn and Pastor Emeritus Elmer R. Deibert.

The building's three floors will include an elevator to the second-floor nave of the present building.

The ground floor will accommodate 350

GROUNDBREAKING FOR ST. MARK'S, READI
Pastors Deibert and Horn with councilm

persons in the social hall. It will also clude a kitchen. The first floor will h pastoral and general offices and classroo The second floor will contain choir ro with a connecting door to the present sa tuary.

Completion of the project is expected summer of next year.

ROBESON CHURCH, Plowville, dedicate $32,000 parsonage. Pastor is George Spieker. An open house was held a two-story home.

ST. MARK'S CHURCH, Birdsboro, reac its $85,000 goal in commitments in a c paign. First phase of the building prog will be a new church.

Lamb Award Presented

NEWTON W. GEISS, retired Berks Co superintendent of schools, received the theran church's "Lamb Award" for standing youth work in the Boy Sc movement.

The presentation was made in Fried Church, Oley, by Pastor Paul J. Dunde a former pastor of the church.

MEMBERS of 10 classes confirmed tween 1929 and 1947 at Allegheny Chur Alleghenyville were honored.

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FREE illustrated brochure tells how—shows original ideas for reasonably priced, solid bronze nameplates, awards, testimonials, honor rolls, memorials, markers.
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HAT RACKS
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Write for Bulletin CK-635
Wardrobe units for every church need including portable umbrella and overshoe racks for entrances, and storage racks for robes.
VOGEL-PETERSON CO.
The Check Room People
Rt. 83 and Madison St. ● Elmhurst, Illinois

CHANGES OF PASTORATE—

PACIFIC SOUTHWEST

E, RUSSELL O. From Zion Church, amas, Wash. To Church of the Cross, ialto, Calif.

WARTBURG

IFFER, E. H. From St. John's Church, aroda, Mich. To Norway Grove Church, e Forest, Wis.

OLDT, HENRY. From Luther Memorial hurch, Delavan, Wis. To St. John's hurch, Baroda, Mich.

SSNER, EARL. From Trinity Church, olden, Ill. To Bethany Church, Bur- gton, Iowa.

FOREIGN MISSIONARIES—

ARRIVALS

ERSON, JOHN W. From Liberia, July 1. 6 Garfield St., York, Pa.

EMAN, WILLIAM. From India, June 17. 1 North First St., Lindsborg, Kan.

RENS, HARVEY J. From Liberia, June 1 or three-month vacation period). 486 st Exchange St., Sycamore 3, Ill.

ER, GEORGE. From India, May 25. 5 ebster Ave., Greenville, Pa.

DLE, B. PAUL. From Japan, June 22. oute 2, Box 292, Newton, N. C.

NER, H. H. C. From India, June 2. 09 Cumberland Ave., Saskatoon, Sask., nada.

SON, JOHN. From Malaya, May 13. 4 West South St., Salina, Kan.

E, LLOYD. From Japan, June 30. 506 West St., Blair, Neb.

Y, JOHN C. From India, May 10. 2901 ayton St., Columbia 32, S. C.

E, JOHN E. From Japan, May 16. 1122 ghth Ave., New Brighton, Pa.

K, MISS HELEN M. From Japan, May 242 S. Sixth St., Lebanon, Pa.

VELY, CLARENCE H. From India, May 222 E. Biddle St., Gordon, Pa.

DEPARTURES

, ROBERT. To Argentina, July 14. enca 3285, Buenos Aires, FCNGSM, gentina.

DIETZ, ALICE E. To Liberia, June 14. Lutheran Mission, Monrovia, Liberia.

EICHNER, DAVID. To Malaya, July 14. P.O. Box 747, Kuala Lumpur, Liberia.

GARVER, KENNETH. To Liberia, July 19. Lutheran Mission, Monrovia, Liberia.

HAMMER, HERMAN D. To Uruguay, July 14. 8 de Octubre St. 3449, Montevideo, Uruguay.

WANTED

Director of Christian Education and Youth Work—congregation in suburban section of large eastern city. State experience. Give references. Reply The Lutheran, Box 703.

ORGANIST—CHOIR DIRECTOR

Wanted in church near Camden, N. J. Three choirs and services. List all previous positions. Box 800, THE LUTHERAN.

ORGANIST-CHOIR DIRECTOR

Large congregation in rural community desires organist-choir director to take responsibility for entire music program. Two services (3 in summer). Six choirs. Private teaching opportunity, if desired. Position open in September. Write Box 701, THE LUTHERAN.

WANTED

Housemother for women's dormitory in church-related college, 45-55 years of age, training and experience preferred, to be employed nine months each year (September-June), room and board furnished, salary commensurate with experience. Apply by hand-written letter to John T. Fike, Treasurer, Juniata College, Huntingdon, Pa.

ESCAPE THE WINTER!

Travel to the Caribbean in February on a Lutheran Tour. Lutheran Foreign Tours, Horseheads, New York.

AGENTS WANTED

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1960 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 50, Ferndale, Michigan.

IN CONCLUSION

THAT REPORT in "Church in the News" last week about a study of Missouri Synod Lutherans in St. Louis struck me as unusually interesting. It showed in mathematical detail what we know, in a general way, is true in all our big cities.

Lutherans are moving out of the cities into the suburbs. Congregations in many cities are doing well if they can hold their membership at present levels. Congregations in the suburbs are growing fast.

And Lutherans are moving *up* as well as *out*. More of us are executives, professional people, office workers, and fewer are unskilled laborers. A majority these days are high-school graduates, and an increasing number have gone through college.

That sounds fine. It shows that being a steady, reliable church member pays off. Such people qualify for better jobs, earn more money, and can move into attractive suburbs.

BUT WHO moves into the homes we sell? Who are these new people, moving into lower-middle-class areas which Lutherans are leaving? We know, of course. They are children of the people who came to America from the poorest European countries 30 or 40 years ago, Negro share-croppers leaving the cotton patches, or (in some eastern cities) migrants from Puerto Rico.

Most of these people were not born Lutherans. We leave them to the Roman Catholics, Seventh-day Adventists, or Pentecostals. One after another our city congregations disband. This is a slow process but continues steadily. The old-line Protestant denominations are moving away from the common people.

One problem of our church is that w have no effective strategy for the citi There was a prospect, in the early da of the JCLU merger planning, of "ci synods" in New York, Philadelphia, Ch cago. That would have put the whc energy of some synods to work on th special, new problem. That plan f through.

All we have is a group of competiti congregations surviving in each of o rapidly changing cities. Each is pra tically on its own, not part of a lor range plan for ministry to the city tomorrow.

I heard of a small Lutheran congre tion in Philadelphia recently, whose p tor resigned, and which is now planni to team up with a strong Lutheran c gregation a mile away (which has th pastors). The little church won't abandoned, but may become an act outpost of the larger congregation. Th are possibilities in this direction in cities. Why, for instance, should t classes be instructed for confirmation a half-dozen congregations if one stro parish school could provide for all them?

THERE IS a personal question, too. we all have to move out of the ci Especially those of us whose children now through school and aren't invol in the acute problems of a chang neighborhood. Maybe we could be m sionaries where we live, making frie with the people moving in.

This is not as dramatic as going Africa to preach the gospel but in long run may be equally effective. Mei being a neighbor of people moving i an old part of a big city may be a gi opportunity. —ELSON RUF

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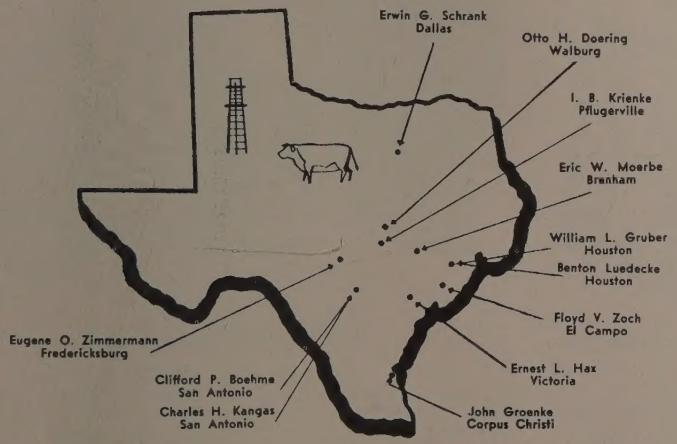

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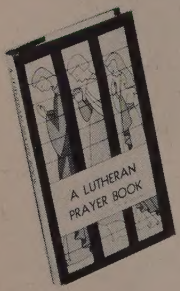

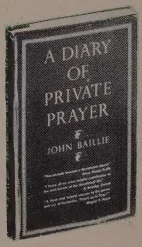

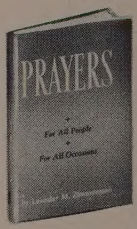

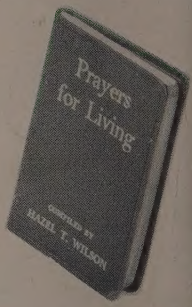

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